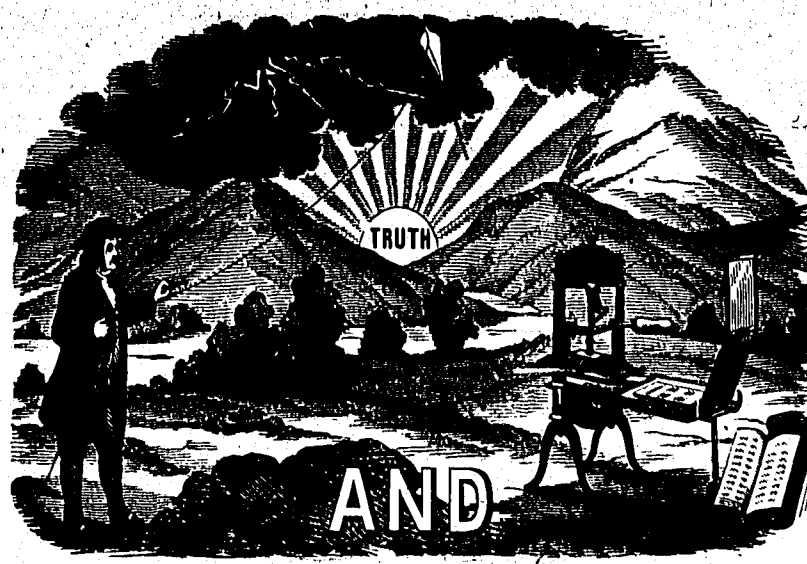


Mind



Matter.

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{FOR MIND AND MATTER.
TO J. M. ROBERTS.

BY HORACE M. RICHARDS.

Oh! sower of seed in humanity's field,
Have faith in thy work, thou art sure of the yield;
Thou shalt taste of the fruitage, and garner the grain;
Think not for one moment thy labor is vain.

Still work for thy race, and in years yet to come,
Thy name shall be hallowed in many a home;
Nearth the roof where love's voice the sweetest is heard,
It there shall be shrined as a household word.

Fight bravely thy battle, for conquer thou must—
Defeat cometh not to a cause that is just;
Thou art fighting for right—the weak 'gainst the strong—
And ever to right doth victory belong.

Thou art sowing the seed in darkness and gloom,
That the sun-light of truth shall bring into bloom;
Thy mission is holy—be true to its need;
Be true to thyself! brave sower of seed.

{Specially Reported for MIND AND MATTER.}

LECTURE BY MRS. AMELIA COLBY AT NESHAM-
INY FALLS GROVE JULY 18, 1882.

MR. CHAIRMAN AND FRIENDS:—Allow me this afternoon to exchange thought with you upon this most important subject: The necessity of humanity having a more perfect knowledge of Spiritualism in all its forms of manifestations. I need not preface this present conversation by any remark. You know I am always pleased to meet you, and particularly on this occasion, in an age when humanity has to a great extent discarded the theological tradition and superstitions of the past—hence giving place for the expression of the sunlight of human existence. The dark shadows of a future which has had much to do in impregnating human life with conditions, making men live upon a plane of low selfishness, must necessarily pass away, as all things around us are tending toward human discretion, and man must intellectually commence subsisting upon the grand principles of his own reasoning faculties. To me, there is an element in humanity, demanding superior intellectual manifestation from the past till now, and from now to to-morrow, and on, and on, through a future. This demand is continually warring with the philosopher, the sage, and the thinker, and has even made itself felt in all great movements of human investigation, until individuality has been compelled to weigh anchor in the great ocean of life, and in deciphering the hieroglyphs on the rocks, on which we find inscribed the history of the planet that gave us birth; we have called forth from the long sleep the hosts of organic forms which flourished in the geological ages of the past, and wrested from nature her deep secrets hidden for so vast a period of time, to be presented to man's most scrutinizing gaze. Science and art have been unravelled by its power, and to-day it is simplifying all things and writing the history of past ages with a bloodless pen; telling us that new sciences are to be born, new realms of life yet undiscovered to be explored, and all appropriated to man's use. In the cradles of now, rocked by the hands of the American mothers, I see the coming So-rates, the coming Demosthenes, the coming Farquhairs, Paines, Franklins, John Browns, and Abraham Lincolns. I am here to ask to be allowed to assist you in preparing and fixing conditions that the baby of now, as it matures to manhood, may be superior to those that have gone before. To do this, we must have the right to exercise reason in all its forms; then we will evolve higher and higher up the mountain of intellectual growth, and our thoughts will sweep through the vortex of time, and gather all things for human investigation. Hence the necessity of a more perfect knowledge of Spiritualism in all its forms of manifestation. The farther our thoughts reach out into the universe, the more we feel the necessity of assistance from those beyond and around us; and each day we find ourselves growing farther away from superstition. That the Church through its many ages has had great powers, none doubt; its membership has been made from the false and true of its sphere; but when any power systematizes itself, leaving reason and common sense out, man must be cautious in allowing himself to be influenced by that power. Spiritualism, as a necessity, then came to you in all its forms, through whose mediumship only the race could be made morally strong. Not that it was asked for, but it must needs be to meet the demands or wants of human life. It came to expand these powers, that you might see what was unseen, that you might hear what was unheard, understand what was mysterious, and know what was not known. It came to release man not only from his own superstition, but from those of his surroundings. It came to open every avenue of thought, and demand investigation in every direction in life. But most of all it is mission to place in the hands of the thinking infidelity of your time, the sledge-hammer of philosophy and common sense, with which they have, and still are battering down the doors of the church which shuts in the master and the slave, or the priest and the people. Its inspiration and lines of living thought have not only swept through the aisles, and stopped in the pews, but they have dispersed the darkness even from the pulpit where stands the minister and the priest with robes unbuttoned, falling at their feet, exposing wickedness and deception in these high places, not previously understood by the great people. And thus, through the mediumship of the past and present, it has done and is doing its work. It planted the flag of stars and stripes upon your continent a hundred years ago. It has declared the supreme rights to humanity, of life,

liberty and the pursuit of happiness. Not only that, but its respect for every child of earth compelled us to declare "that all men were born free and equal." The babe born in the hovel of poverty has equal rights with the babe born in a palace. The washer-woman's child equal with that born of the wife of the millionaire; the child born of criminality, and impregnated with crime, nature's highest law of spirituality declares, must have the same rights to life, liberty, and the pursuit of happiness, as the child whose life is impregnated with virtue, and reared in the embrace of purest sympathy and love. Could we have more than to give to the unborn babe these rights? And as your Government is founded upon these declarations of principles, hence a demand for liberty must be diffused throughout your entire nation.

The people only need to know they are free. Infidelity struck the blow just in time to give to civilization, a government in which man can think, and express the same without fearing the burning faggots, or the dungeons of the Inquisition; and these crude conditions that have existed in all the superstition of the past, are disappearing. While Infidelity has been the means of planting the tree of liberty, Spiritualism has written well nigh to its branches the names of our sires, the names of the philosopher, the sage, and the thinker; and not forgetting the child of oppression; but demonstrating to us that we all belong to one common parentage; all must express thought through one common parentage, all learn of one common inspiration, and reach forth to one common aspiration; and you as philosophers or Spiritualists, must evolve into the highest type of human life, until by and by all will unite in the realms of thought, all will more or less become associated upon an intellectual plain. Then, and not until then, can the great mass of the general people make their demands. They are now wrapt in the shadows of past ages, but the voices of loved ones speak through the mediumship of Spiritualism, and the universe of thought trembles from centre to circumference. Hence I have the right to say that Spiritualism came for a purpose unknown by you; though it has been and still is looked upon by many who have much wisdom, (regarding the sphere of material life) as something unfit to be associated with the wise and learned, belonging only to the ignorant and the unlearned, but they must change their opinions as they reflect. Let me ask such who are its people? Who are its devotees? are they not the thinkers and reasoners of the nineteenth century? It seems to me that any one whether in or outside of the realms of Spiritualism, if they will but simply investigate its purposes, they must come to the conclusion, that its mission is but to unfold us to a higher state of morality, and a more practical life of usefulness to ourselves, hence to our surroundings. That the law of growth permeates all life and through its power, atoms are evolved and form organic structure, Spiritualism demonstrates as a fact. Hence the idea that all things were created by a God is fast passing away, and we learn that nature through her grand laws of growth, has populated the planet Earth, with women and men, who in this age demand the right to reason upon all things regarding their existence; thus making room for Spiritualism to manifest itself, in all its various phases, and the great need of the hour now is, to be more capable of understanding the finer essences of the sphere in which you live, then you will better know how to give proper condition for superior intellectual manifestations. Isms and religions have existed long enough without human investigation. For ages the church has kept its Bible in the hands of the great people, forcing it upon them under every possible circumstance, not only on the Sabbath-day but every day in the week, and still the world of individual life, groans under the master power of ignorance. Then is it not time you change; I think it is. Let us commence now the study of the Bible of Spiritualism, in which we will find both the Old and New Testaments. The Old Testament being the old world of matter; the New Testament the newer world of mind; in them we will receive each day a revelation, and our lives will be made purer by its inspiration, its cannon never having been closed, and each day we will learn that Spiritualism grows stronger, and more wonderful when applied simply to our senses. It never says to one child of life sit down in silence, but requires of each to be their own thinkers, to preach, pray, philosophize and investigate all things for themselves; and in saying this it has demonstrated another fact; i. e., that nature has imbued each of her children with power to investigate all that science can demonstrate. Science is that which says this is so, and that is not so, and proves its sayings a fact. Then scientific Spiritualism is that great and grand principle of life, which is constantly generating in us the power of thought, simplifying our lives by teaching us that its doors are never closed, not even to the lowest and most humble creature of human life. No matter how poor, or how rich; no matter how good, or how evil, it opens its arms with the broadest of charity, and wraps around each the mantle of hope; it vitalizes the spiritual nature of all, and bids each go forth into the silent chambers of reason, thought and wisdom, until the world is astonished at its power. Among the Spiritualists of to-day we find the descendants of monarchs, and occupants of thrones; its devotees belong to the great mental magnets of the old and new world. They are found in your halls of Congress, the chambers of your senate, the judge's bench, the juror's box, aye from president to policemen

all over the land. The author, the poet, the artist, all join in breathing from life's highest power, the silent influx of immortality. You live in an age in which ignorance is not necessary. You have your statutes printed in your own language, and every man and woman in the State of Pennsylvania that can read, can know the meaning of those statutes. You can also know what is contained in your national constitution which is the United States government. You have privileges not found in any other government. These privileges are broadening every year; they are growing in strength till we now find them wrestling with the powers of monarchy and the throne of despotism, that has in all past ages been destroying "the liberties of man, woman and child." Another mission of Spiritualism is to prove to our senses that God is no longer a tyrant, and man a cowardly slave. But if there is a God he must take a position side by side with man, and when the contest is ended, I am inclined to think that man will be the superior, hence as in the past become the tyrant and God the slave. Intellectually man is most certainly outstripping everything ever belonging to the power of the Gods. With his mechanical genius he unites fire and water, the union of which produces a force which the God of your Bible seemed to know nothing of; man is scientifically writing the history of the past; and out of bygone ages he gathers the seeds that have been thrown broad cast, the fruitage of which, we find in the progress of to-day. Spiritualism must then ignore the past superstitions. A few more years and the clergyman and priest, must stand the test of transgressed law. A few more years, and creeds must be hushed to silence, and Spiritualism as an angel of light and love can then come to your homes. It needs no solicitations, for the loved ones that have been borne into a higher life watch the opportunity to touch the tender ties of love connecting you to them, till it vibrates through your whole being with a consciousness that they still live. Spiritualism has also made this most wonderful change; man is rising out of the clouds of ignorance. He has believed and had faith long enough; he now wants a knowledge of something which can only be obtained by the untrammelled exercise of his highest reasoning faculties. This the church denies him, hence he must go into fields of thought and gather strength outside of bigotry; therefore he is directed to investigate the phenomena and philosophy of nature's highest law, understood only through mediumistic manifestations.

One most important lesson to learn through all these investigations is, that mediums are merely mortals. As likely to be within themselves false as true. Virtue or immorality has nothing to do with the fact of mediumship. It may retard or advance the truthfulness of the manifestations, but character and mediumship have no more in common than does the law of psychology and character. Your friends in spirit, if they come to you, must use such mediumship as they can control. Physical surroundings have much to do in matters of this kind. Give me a correct report of the manifestations in your home, and I can satisfy myself regarding your spiritual and physical conditions. No matter how evil human life is, surround it with the true and good, and the manifestations must partake of the surroundings. No matter how pure, surround it with nought but evil, and much of the purity will disappear. Therefore the great necessity of protecting the surroundings in which the mediums live, and through which your friends must manifest; mediums cannot always be held responsible for the proprieties or improprieties occurring through their mediumship. The spirits of your friends which you may suppose are angels, may have much to do with it; and whatever may be the condition of the investigator, he must learn this important lesson. We cannot fix boundaries for spirit, for spirit is life, and wherever life manifests itself, the same is a spiritual manifestation. We cannot determine its power. All we know regarding it is, that it is beyond our control. Hence it will be better for all to study the laws of mediumship, by which means they may protect themselves from imposition. Let us live pure moral lives, and all will tend toward the truth, and vice versa. My understanding of morality does not consist in thinking one part of our bodies is pure and another impure, but in being just what we want society to think we are. Such a life can but improve the conditions for spirit manifestations, whether in or out of the physical body. As truth is more positive than error, because it is true, hence a true life must exercise a more potent influence upon the higher relations each must bear to the other, I have a right to ask a purer morality of Spiritualists than of others, as they know more of the result of earth life. They also have more time to devote to the improvement of the moral and the intellectual; for as we outgrow the necessity of worshipping a God, we can have more time to use for self-cultivation. They do not feel the necessity of using one particle of time to pet Deity, to make him think they are what they are not, and to keep him in good humor by continually praising his Son. It seems to me that in this direction the Spiritualist has an advantage over the Materialist, as one cannot possibly feel the necessity of self-improvement in all the higher demands of life to so great an extent when he thinks that earth life is all there is to live, and earth death is all there is to die. But when we know that both life and death are but the beginnings of our individualities, and that within us lives an infinite power, uniting us to the universe and the universe to us, till we blend with and become a part of the great whole, still retain-

ing our individuality, which ever demands a more thorough knowledge of the things of life in all and every form, we must necessarily have a higher standard of the true. The Spiritualist knows that death is but the expression of the highest form of life; that the change is that of growth, and not of decay. Which knowledge not only demands of us truth and justice to self, but that our practical lives must elevate our soul surroundings. The experience of the investigator in the past thirty years proves that when humanity leaves the earth sphere, they leave all but themselves. Self goes with them, with all its wrongs and rights, holding each responsible for the past and present. How beautiful to know we must be our own saviors, that we need not the life, death or blood of Jesus Christ to atone for our sins; but that every law of life transgressed by us seeks revenge, and we, as the transgressor, must pay the penalty. In your time you can have a knowledge of these facts which inspires you to a just life, and your reasoning is softened by the penetrating sunshine of an immortal existence beyond. Knowing this, we can but stand erect with folded arms, bowed heads and uplifted souls, breathing over earth's poor unfortunate children a prayer, out of whose silence must come the power to strike the shackles from the slaves and destroy the name of master. The John Brown of the past was the martyr to the slave of African blood. The coming John Brown must be the martyr to the Caucasian slave.

Spiritualists must join issue with all questions necessary for human development, which cannot be successfully done without assistance from a higher life; hence the necessity for a more perfect knowledge of mediumship. The childhood of man will not have to unlearn what you and I have been compelled to; as they must be allowed to settle the question through the exercise of reasoning. Hence the idea of an individual God, an individual Demon, a Jesus Christ to atone for their sins; a Heaven "from whose bourn no traveller returns"; a Hell whose devils enjoy torturing not only those responsible, but the baby not baptized; is so fast passing from human senses that are they come to the age of maturity, the sunlight of human existence will demonstrate to them that the universe is the world; and in them live the gods, demons, and saviors. What an age of progress! This grand to be a philosopher now, as all things animate or inanimate call forth his expression. Remove that right, and he would sink beneath the tyranny; but give human life the right to nature's highest requirements, and they will soon dip the tips of the wings of thought into the vast fountain of immortal life, baptizing all with the influence of the divinity existing within each. Nature has grown her children into a condition in which we find a property of force that gives us the power of weighing and measuring the universe of both mind and matter, and through the mechanical genius of this age we blend all in one grand whole; and must conclude that we belong to the universe, and it belongs to us, therefore no need of a God. We are the outgrowth of law and order, and not of gods or demons. And the time is not far distant when you, as American citizens, must learn the meaning of the word Liberty. Not only must the philosopher divine it, but the mother who in silence rocks the cradle of her babe, while she plies the fingers of industry, must learn that she is the great impregnative power of all humanity; that it is she who must impress the unborn child with the demands for freedom or slavery, for justice or injustice, for truth or falsehood. She must know that within her life exists the divine fountain from which souls unending flow. And when society allows woman to be the administrator and keeper of her own life, then her offspring will evolve into a higher type of man and womanhood. This is the first and greatest demand of now, and sooner or later must be met. A little longer, and mothers will refuse to silently submit to man's judgment, in deciding upon the rights and wrongs of her child. A little longer, and she will discard the idea of a God that would damn her boy or girl. A little longer, and she will sever the chains of despotism that church and state have bound her with, and when she is free, her children will be free also. The slave mother's child is always a slave. When mothers are allowed to unfold into womanhood, then men will no longer be martyrs to the truth and life, with its unfolding powers, will evolve childhood, destroying the present influence that has not only deformed motherhood, but impregnated her child with the germs of crime.

Then may I not ask the great body of Spiritualists of America to meet us in the battle front? For again I repeat, the power of slavery must be broken—despotism must bow at the shrine of human reason. Then let me assist in making ready physical surroundings for higher influences; and as the stars of our mental horizon approach the sun or centre of the intellectual universe, may we be ready to assist those who have not had equal advantages "to life, liberty and the pursuit of happiness." Let us make ready to respond when the unborn child asks our protection. Let us claim for motherhood the right to decide all questions regarding the rights and wrongs of her children. Let the great social problem be protected by the higher mental and spiritual influxes; then we will forever settle the question of master and slave. And all persons can understand they are born "free and equal, and endowed with the inalienable and God-given rights to life, liberty and the pursuit of happiness," is my continued prayer.

Magnetism.—J. H. Mendenhall vs. Wm. B. Fahnestock.
No 1.

Editor of Mind and Matter:

Our good brother, Dr. Fahnestock, in his recent contributions to MIND AND MATTER, said many good things. His several papers were undoubtedly read with a deep interest by those who are in search of the grand key to the arcanæ of life. These articles coming under the various headings of "Man," "Clear-mindedness of Man," "Animal Magnetism," "Materialization," etc., bespeak for the author, not only decisiveness of character, but a masterly pen, and yet there is seen running through them as a whole, a vein of thought or argument, endeavoring to impress the mind of the reader with the idea that the magnetic theory as an art of healing, is wholly unfounded in law or fact—that there is really no such thing as magnetism, but that all cures performed through said theory or system of treatment are but the "Belief" or "Faith" in the patient that he or she would be cured; thus striking from modern literature one of the fundamental principles in the category of the sciences. As a substitute for the art or science of magnetic healing, our talented brother introduces his theory of Statuolence, or Artificial Somnambulism, by which he negates the impartation of any magnetic or vitalized virtue by the operator to the patient. To establish the claims of his newly discovered theory, and to disprove the fact of magnetism, he draws largely from his own personal observations and experiments; corroborating them with Bible testimony of eighteen hundred years standing; and to the inexperienced mind, it would seem that he had quite established his claims, not only as to the reality of Statuolence, but also the nonreality of magnetism. Now, while I freely admit, not only the scholarship, but the candor of Dr. Fahnestock in all he says upon this subject, and while I grant there is much truth in what he terms Statuolence, I am induced from more than thirty-five years' observation and experience in the art of magnetic healing, etc., to take issue with the gentleman in his claim against the science of magnetism. Dr. Fahnestock and I in former years, have to some extent, discussed this same question through the columns of the R. P. Journal, in which many instances were brought forward as proof of our claims respectively; and as he in his recent papers, has used some of his former arguments to establish his claims, I shall feel myself licensed to do likewise; not, however, to disprove Statuolence, but to prove the reality of the magnetic theory, and to show that it is, in its use as a healing art, one with which every human sufferer should become thoroughly acquainted, in as much as his best interest lies deeply therein. It may be well to preface my present essay with some of the definitions of the term magnetism and its modifications, that the reader may have a better insight of the principle which I shall endeavor to elucidate. Mr. Webster writes it thus: "Magnetism, the agent or force in nature which gives rise to the phenomena of attraction; polarity." etc. "Animal magnetism, a supposed agent of a peculiar and mysterious nature, said to have a powerful influence on the patient when acted upon by contact with, or by the will of the operator." "Terrestrial magnetism, the magnetic force or influence exerted by the earth, and recognized by its effects upon magnetic needles and bars." "Magnetize, to communicate magnetic properties to; as to magnetize a needle," etc. The learned lexicographer, it appears, fully recognizes the science of magnetism in its various phases. I only wish to add here the word human magnetism, as I regard man as being superior to the animal, and consequently the magnetism used and adopted to his wants is of a superior quality to that belonging to any of the subordinate kingdoms. Accepting the definitions of the word magnetism with its modifications as laid down by our standard author, I frankly admit the existence of said force, principle or element, and with its existence its property of action in being communicated to other objects which sustain to it such relations as render them receptive of its subtle force, and will proceed to furnish the reader with an array of facts such as will convince him of, not only the existence of a force called magnetism; but also its great value and utility as a healing agent when properly understood and applied by the honest magnetist. Dr. Fahnestock in his first paper entitled "Man," published in MIND AND MATTER, No. 23, referring to a cure in the case of a Mrs. Biddy, declares the cure to be the "effect of a belief on her part that she would be healed," and yet in the same breath, or sentence he says, "She denies the fact which Christ believed in and promulgated over eighteen hundred years ago, in the never to be disputed saying, viz: 'Thy faith hath made thee whole.'" How is this? Can a woman believe that which she most positively denies? Now it was this very saying imputed to Jesus that led me to my first attempt at healing by the laying on of hands, more modernly termed the magnetic art of healing. And I, too, like the Nazarene, succeeded. But our brother in quoting this very ancient testimony, forgot it seems, to tell us that the same narrative contains these words: "For he (Jesus) perceived that virtue had departed out of him." Now brother, what virtue was it that departed out of this ancient healer? And why should it leave his system if not to be communicated to his patient? Seeing that the woman addressed was in a state of exhaustion—lacking the vital forces, and that, "virtue," life, or magnetic force "departed" or was thrown from the fully vitalized Nazarene healer when in close proximity to the waiting female recipient, who received said virtue as the needle receives terrestrial magnetism, why is not this single instance quite sufficient to establish the most ultra claim of the honest, experienced magnetizer? But again, "Thy faith hath made thee whole." Let us see if we can understand how or upon what principle the woman's faith was made the agent; or at least one of the factors in the restoration of her lost health. Admitting the word "Faith" to mean only belief, or confidence in the ability of the great healer to restore health; this faith, belief, or confidence brought her in rapport with the healer; and as he was surcharged with vital force—magnetism—and the woman being devoid of said element, why, upon the same principle that a vacant cloud in the heaven will receive the electric spark from a highly electrically charged one, when situated in juxta-position, so she received the vital magnetic sparks from the great battery of health and vitality in the healer's organism. There was no miracle there as brother Fahnestock wisely admits; nor was the effect produced without an acting agent—the woman could not have received something from nothing, which would have been the fact in the case had she received virtue—vitalizing force—without a bestower. De nihilo nihil

fit. It is plain, then, that her restoration was the result of an equilibrium being produced between the vital conditions of herself and the healer—exactly in accordance with the great magnetic law of the universe. Let us not forget the meaning of the word magnetizing, viz: "the agent or force in nature which gives rise to the phenomena of attraction."—And in this case, the negative state of the woman enabled her to attract the magnetovital essence from the healer whose condition was positive. How simple is the truth when understood. Once more: Among the ancient healers the word faith implied more than mere condition of mind—with them it sometimes meant substance—"Faith is the substance of things hoped for—things unseen." Hence, when one heals by faith, it is positively by or with an essence—a magnetic essence flowing by virtue of the law of attraction to the asking patient from the battery of the giving healer. It is not always necessary, however, that the healer should concentrate his will upon the patient in order to restore health; for when two persons are brought in rapport, the one being full of magnetic force, and the other devoid of said element, it will involuntarily flow from the one who is full or surcharged to the other. This is in accord with the law of equilibrium—a law which prevails in all Nature. Yet the action can be vastly augmented or accelerated by the magnetist concentrating his will upon the patient, especially upon the parts affected. The writer has in more than a hundred instances caused the neuralgia or rheumatic pain to follow the course of his will from place to place—sometimes from the head to the feet, the pain always stopping at the point or locality where his will would rest. This experiment was nearly always made to convince the subject of the wonderful power of the will force of one individual over another. The writer has also observed that pain, nausea, etc., can be transmitted from his own system, aye, even from the third party to the subject or sensitive by the proper magnetic manipulations; and vice versa, simply by reversing the action of the will of those engaged. Diseases become contagious upon, or in virtue of, the self same principle now under discussion, i. e. an invisible magnetic aura in a diseased state is communicated from the diseased to others, whose will force is either unexercised against, or is unable to successfully resist the encroachments of the acting aura. Man, by strong effort of the will, when in a healthy condition, can resist the encroachment of most diseases—the time will come when he can thus master all. But again: It is through this same law—magnetic law—that spirits out of the body are able to control those in the body. It does seem that this one single fact is all sufficient to convince any one of the truth of magnetism. For we see a sensitive unexpectedly and unknowingly as to the cause, after taken possession of by the acting spirit, causing the sensitive, subject or medium to perform similar feats to those produced by the magnetic operator in the body. On the part of the magnetizing spirit there is nothing visible—not even the operator; yet it is evident there is an action there, as it is impossible for an effect to be produced without an acting cause. How is this effect produced? This problem solved, the whole magnetic process is at once revealed; both with regard to the spirit and the human operator. Let us see what we can do for its elucidation. The writer wishes to indite the following lines: His will, seizes upon the proper agent, called by some, the nervo vital fluid—by others the magnetic force or fires of life: by the mandate of the will this fluid is sent along the nerves from the brain proper to the finger's ends, just as the electric spark is sent along the telegraphic lines. The fingers by the same will-force are made to come in contact with extraneous matter, the pen—they grasp it, and with a knowledge of the art of penmanship, the writer accomplishes his ends. Thus his thoughts have become in a sense visible—materialized. The act of thus transmitting thought is no longer a secret. But again, I show you a mystery. The psychometrist is able to read the character of the writer by his finer senses of perception, by bringing them in contact with this writing. By what law is this done? Not from any visible marks—not even from the words in their grammatical construction. But it is because of the invisible magnetic aura thrown from the writer's mind, stamping itself upon, or in the characters written, and the mind of the psychometric reader being in rapport with said magnetic aura, is able to comprehend the true character of the writer's mind where it emanated. Where is the mystery now? Let us extend our investigation a little further, and the whole process of the magnetizer, whether in the body or out of the body, will be made plain. Now the writer has never been able to find such a chasm between the individual members of the human family as Dr. F. seems to have discovered, that is, they are not so distantly isolated as to not be able to affect each other. "All are parts of one stupendous whole," and by virtue of this relation, each object, in a measure, is subject to each other's control. Hence it is that mind affects mind; nay, planet to planet is held fast, and world to world truly bound. Here is where that subtle agent called magnetism, possesses the power to produce in nature the peculiar phenomena of attraction. It is this magnetic force—differing, however, in degrees of refinement to suit demands—extending from the grossest atom in space up or out to the highest developed intelligence in celestial realms. And it is this all uniting link that enables one person to be brought in such close contact with the mental forces of another, as to enable him to see, feel and know all the movements of the other's mind. Especially is this the case between the magnetizer and his subject. By virtue of this relation, the educated magnetist can fasten his will upon the brain aura of his subject, and cause him to obey his behests, however foreign they may be to the character or wishes of the subject when in his normal state. These very lines now being indited, could have been written by a good sensitive, unconsciously, too, if brought under the magnetic control of the present writer. Thus it is that mediums write and speak unconsciously under the control of their spirit guides. They may even be conscious that they are writing, but know not what is being written, if the spirit control magnetizes the muscular organs, but not those of thought. I have been thus tedious with my subject in tracing it up through the various branches of phenomena, that the reader may see clearly that there is a subtle agent employed as one of the factors in the production of all phenomena known to man, whether voluntary or involuntary; and that this agent is what is commonly conceded by philosophers to be magnetism—the very thing which

our worthy brother Dr. F. denies in toto, its existence. I will now give an instance or two, showing clearly to the mind of the thoughtful reader that this same subtle force—magnetism—can be imparted from one person to another, and when so imparted purposely by the skillful magnetist, the most wonderful phenomena may be produced at the operator's will. Many years ago, (in 1847 I believe it was), a young gentleman (one of my magnetic subjects) was chopping into a large stick of timber, he not knowing that I was on the premises. For an experiment, I performed the magnetic act upon him, and in a few minutes' time he passed into the magnetic state, or sleep, with his axe uplifted; nor could he bring it down until I willed him to do so. I now ask Bro. Fahnestock to show by what means, law, or agency, I reached him. Will he say there was no agency employed? Certainly not; he is too wise for that. What then was the cause? Why simply this: the very agent he himself would necessarily employ in a normal state to hold the axe uplifted, (which agent is sometimes called nerve-vital fluid), only another term for magnetism, was used and imparted by myself to him through the effort of my will; otherwise I could never have controlled his organism, so as to produce said effect. On another occasion, I put a young lady of seventeen summers into the magnetic sleep when she was in the third apartment of the house from me, she not knowing anything of my effort—brought her into my room in the presence of a skeptical gentleman, without leaving my seat, simply by willing her to do so—caused her to perform many things, all of which she had no knowledge of until so informed after I had de-magnetized her. On another occasion, I put into the magnetic state a talented lady of 24 years; she sitting on one side of the room, 20 feet distant from me, and with several persons present. While in the magnetic state, I caused her to arise and come near me, when I put her in rapport with a young gentleman present, and a jovial conversation was carried on between them. When I awoke her, she was surprised at finding herself thus situated, but remembered nothing of what had occurred. Again: Three years ago I was treating an aged lady for paralysis. On the third treatment I succeeded in getting her into the magnetic state. My hour for treating was precisely at 10 a. m., which service I performed for fifteen days with success; that is, I gave her fifteen treatments, bringing her into the magnetic state each successive treatment after the third, and restored the lost functions of arm and leg on the left side, which she had not been able to use for more than one year. Remember, my hour for treatment was 10 o'clock sharp. She lived one mile distant from my house. On the fifteenth day I started early in the morning to visit her, and when less than half way on my journey, I concluded to try my magnetic powers upon her, which I did, seating myself upon the fence, facing her domicile. After a half hour's effort, I went my way, reaching her house before 9 a. m. Now be not surprised when I tell you that I found her to be in a sound magnetic sleep. Not only so, but her lady nurse, not knowing the cause of her state of unconsciousness, became much alarmed, and was making great efforts to arouse her from her state of deathly appearance when I entered her room, but could get no response from her. I immediately called out her name, when she answered, and held converse with me. How did I reach that lady more than half a mile distant from my presence, if there was no subtle, invisible line of contact? Here is the solution of the facts in the case: The lady sustained a negative relation to myself, which implies I was in a positive relation to her. This gave rise to the two polarities—the positive and negative batteries were formed; the electro magnetism of the air being a natural medium for the passage or conveying of vital force, I, by the effort of my will, threw my magnetism, or vital force, along said line of conveyance to the object sought, and lo! the work was done. Allow me to repeat here, that this is the law by which spirits out of the body control and impress their thoughts upon the minds of mortals, regardless of distance. It is by that peculiar law and agent which Mr. Webster defines magnetism, that the phenomena of attraction, etc., is produced in nature—the law and agent wholly denied by Bro. Fahnestock. Mr. Editor, my article is already too lengthy, but as I wish to follow Bro. E. in his series of articles, furnishing phenomenal facts as evidence of the magnetic theory being a true one, I beg space for a few more thoughts, that I may conclude with this article my review of his first paper in MIND AND MATTER, No. 23. In speaking of the "Christian science method" of curing, Dr. F. says: "The whole secret is realized in the idea that it is only necessary to make patients believe that they are not diseased," etc. Now, if I read Brother Fahnestock correctly, he admits it possible to thus make one believe he is not suffering when in fact he is suffering the most acute pain. I wish to state here, that such a belief is utterly impossible to attain in any suffering person, so long as he or she remains wholly in the normal or conscious state. It is impossible to induce any one to believe by any course of argument against what he positively knows to be a fact. But you psychologize or magnetize him, even if it be only the mental forces in part that are thus rendered unconscious, and he, to that extent becomes the servant of your (the magnetizer's) will. Then it is, that he can be made to believe that he is not ailing, because you so will him to think. But here the question again arises, how did your will reach him? The answer can only be found in admitting the reality of magnetism and its law of government. But to give Bro. Fahnestock all the benefit he can possibly claim from a logical basis of thought, I will grant that the patient is able to thus psychologize or magnetize himself, especially those parts of his system that are ailing. The question is now, how does he do it? I answer, simply by the same process that the magnetic operator would do it for him, viz: by concentrating his will to that end; and in this case his will seizes or controls the vital-magnetic aura of his own being, directing it to the parts affected, when the desired result is obtained. Or, again, by making himself wholly passive, a spirit magnetizer may perform the whole feat entirely unknown to the patient. And here, I opine, is the great secret in Brother Fahnestock theory of self cure by the patient withdrawing his mind from his pain or suffering; as all persons who are capable of being thus acted upon are sensitive, and can be brought under the magnetic control of the spirit operator. Hoping that this and my future efforts may prove beneficial to the readers of MIND AND MATTER, I am fraternally, etc.

J. H. MENDENHALL.

[TO BE CONTINUED.]

Further Testimony to the Wonderful Mediumship of Mrs. M. E. Williams.

Mrs. M. E. Williams, of No. 959 6th avenue, New York city, has closed her materializing seances for the season—opening them again in September. Mrs. Williams has been sitting for materializations only during the last few months, and judging by the rapid increase in the power exhibited by the spirit visitors, she gives promise of mediumistic powers of the very highest degree. When she first sat for materializations, some five months ago, all that appeared were a few hands issuing from the cabinet window in a dim light; now twenty-five spirit forms often come at one sitting, and generally in a light strong enough to enable every feature to be distinguished clearly at a distance of ten or twelve feet. When the conditions are favorable, some of the stronger spirits walk out of the cabinet, advancing to the sitters, and remaining out for several minutes. One of these spirit forms is fully three inches taller, and another is more than six inches shorter than the medium, as everyone present can perceive when the spirit form stands erect beside a mark on the cabinet wall which indicates the exact height of the medium. Among the numerous tests which have been received by visitors at Mrs. Williams' seances, one may be mentioned here, because it is of a somewhat unusual character. Mrs. Williams one day saw, clairvoyantly, an old gentleman, who told her that he was E. H. Barker (wishing, however, to be known as Henry), and was the spirit guide of a gentleman who had frequently attended her seances. He said he would try to materialize some evening, and that, as in earth life he was a Mason, he would give the Masonic signs to any Mason who was present when he materialized. Sure enough, a few days afterward he did materialize in the shape of a noble looking, sad-featured old man with white hair and beard, and gave the test he had proposed. The gentleman whose guide Henry professes to be, is not a Mason, but on that, and on a subsequent occasion, Henry was interviewed by three members of the craft, and all of them declared that not only was he undoubtedly a Mason, but one evidently belonging to a high degree in Masonry. It is needless to say, that the spirit could not have acquired his knowledge of Masonry from the medium. Mrs. Williams does not now sit under what are called strict test conditions. She did so at first, and the persons who attended those seances were perfectly satisfied that there was no loophole left open whereby the smallest bit of trickery could slip into the manifestations. Having firmly established the genuineness of her mediumship, Mrs. Williams did not feel herself obliged to undergo the somewhat harassing ordeal every time she sat, and consequently dispensed with the solid partition in the cabinet, behind which she used to sit, the ropes, cords, tape, sticking plasters, seals and other instruments of torture, upon which so much importance is placed, by those who are not overburdened with powers of observation or reasoning faculties. The cabinet however, remaining the same solid structure as before, raised from the ground, isolated from surrounding objects and walls, and having only one means of ingress and egress, namely the door by which the medium enters and the spirits come out, and which is in full view of the sitters all the time. Mrs. Williams is to be congratulated upon having so far escaped the attentions of that somewhat ridiculous and contemptible fraternity the professional seekers for fraud. One of that ilk did indeed make a reconnaissance at one of her seances about three months ago, but his incipient slanders were pluckily and publicly nipped in the bud by the medium, and finding that he had to deal with a courageous woman, he prudently abstained from giving her further annoyance. Those who have attended Mrs. Williams' seances, whether skeptics or believers, have been with, hardly an exception, honorable men and women, who have abided by the only condition required of them—that they should do nothing intentionally to disturb the harmony of the circle, and indeed any one who attempted to "use at her seances any of that violence with which the fraud hunters have so frequently disgraced themselves, would probably find that he had made a great mistake, for Mrs. Williams has many warm friends, not only in her capacity of medium, but also in quality of an open-hearted, genial, and sympathetic lady. We shall look with great interest for Mrs. Williams' further development, for marvelous as are the phenomena now occurring in her presence, her guides assure her that they will soon do yet greater wonders through her mediumship.

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SPRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

July 17th, M. S., 35.

POPE LEO IX.

At one time I should have thought this a terrible humiliation, to have to bow to a law that seems so undignified, but which permits no one to escape, unless they come to prove their identity. I was accustomed to have people look up to me, and expected them to obey my dictates. To-day, through the force of circumstances, I am compelled to use this feeble instrument to give to the world the knowledge of my existence. This is simply something beyond anything I could possibly have conceived of; and it seems to me now as if it was myself, and not as if I was controlling a human organization, to address a few people ignorant of my position and dignity in life. But such truly is the case, and I find indeed that that power which brought all things into existence, is no respecter of persons, and I must, the same as any other individual, work out a system of perfection for myself. To say that I am not mortified, or grieved and humiliated, would be to say to the world that they would not believe. With all my strength and power, I find that I was nothing but a mortal, subject to the same law as the most feeble of created beings. If my communication will only bring men and women not to look down upon poor humanity with scorn, I will feel that my humiliation has done good to some one; and I will leave here with a sense of at least having contributed a little to the progress of the human family. You may sign my name, Pope Leo IX.

JOHN BOYER,
(Bucks County, Pa.)

I would say to you that some people feel dreadful about it, when they get into a place where they have got to state facts and control a medium. Now, they have learned that the time has come, that, if they come at all, they must tell the truth. I have never been here before, nor do I know that I shall ever come again. I would like to say that I am alive, and well, and happy. I guess I am better off than I was—and I was never very bad off when I was in the physical form. It looks to me as if there was something wonderful going to be done, but I cannot tell you what it is. There are a great many people coming here, but you don't see them. I want you to know that they are here, so that you may be prepared for what is coming. There is something to be brought up, and there is quite a crowd here. The man who spoke before I came here, has a whole lot of people all dressed up, and they wear crosses and really look as if they were scared to death. But I don't feel the least bit scared myself. I wish you to state that, because I want you to know there are some people who don't feel mean because they have to talk through a medium. I expect you ought to have my name. You will call me John Boyer. I was a German; I learned to talk English. My mother is here; her name is Kitty. I was of Durham, Bucks County.

AN UNNAMED FEMALE SPIRIT.

I am all in the dark. There does not seem to be one ray of light. It is the condition, I know, they call death. I seem to be unable to see. [You are here to communicate with persons in the form. You are a spirit returning here to earth, controlling a medium.] Yes, but I see the rippling of waters. [Were you drowned?] Yes. [Please try to recall the circumstances and tell us all you know about going out of the form.] I don't know whether I can tell you. Why, I was out with my husband, and found a watery grave. Ques.—Was he drowned with you? Ans.—He went with me. Ques.—Have you met him since? Ans.—Oh! yes. I am trying to recollect things. I know what spirit is. I left a family behind me. They had immense wealth—all sufficient to support and educate them—but a mother's love overcomes all obstacles, and she must in some way reach her offspring. I cannot give you any name. I do not know how to do so; but I do know that I want to see my children. Ques.—Were you on a boat when drowned? Ans.—Yes, we were on a pleasure trip. Ques.—Is this Lillie Davenport that was? Ans.—I would know the name if I heard it spoken, but I cannot think of it. Ques.—Where did you live? Ans.—On Staten Island. Ques.—Were you drowned at Stapleton, Staten Island? Ans.—Yes. Ques.—Was your name not Lillie? Ans.—No. We were out to dedicate the yacht; but it was a fearful dedication. I will come again, sometime, when I get more used to it. I think somebody will know me.

SARAH COMFORT,
(Bucks County, Pa.)

I would like you to say that there is no death as it is understood by the people; and sometimes when people seem to suffer so much in dying, there is really no suffering at all. Every one has a great dread of death, but it is not necessary for any one to feel dread of that event, for it is not really suffering, but rather a grand good sleep. I have been in the spirit world a great many years, and I felt as though I would like to come and give my name. I will be remembered perhaps by a few good friends, and perhaps give a little comfort to some doubting minds. You may give my name as Sarah Comfort, if you please. I lived up the Delaware river near Trenton, Bucks Co., Pa.

JANE JOHNSON.

I could not talk when I was here. They called me simple. I made a queer noise. Just you say I gave my name, Jane Johnson. Ques. Where did you live? Ans. Below Easton.

MARY CARVER.

Ques. How came you here to-day? Ans. Some folks brought me. There is a big man who is bringing a good many. I am glad you put the communications in the paper. It gives us the opportunity to reach our friends in an unexpected way. I am not accustomed to controlling this medium. I have controlled another medium very often, for my friends, but I felt anxious to express my good wishes for the success of this paper; and I think perhaps my husband will see it and remember me to my children, sister and all good friends. You may put my name Mary Carver. I think the paper is read by my husband, or by

some friend who will call his attention to it. I cannot give the place but I think the paper will go right to it.

PHOEBE CARLEY.

It seems pleasant to be here, to know that I have an opportunity of taking hold of an organization, and expressing thought once more, to give you some idea of what a work is expected to be done. I have controlled this instrument before, but I was not personally acquainted with her. But there is something so much like myself in her, that I feel as though I could take up my mission in life again through her, and work and sympathize with the human family, the same as I did in my own physical form. You are treading as it were on new ground, making new conditions, and you feel naturally a little anxious to know how all this may terminate. It is indeed right that people should know what their labor would amount to. I will say so far as I can see and comprehend, there is a force or intelligent power that is shaping your course independent of yourself. And as wisdom governs the whole, you have no need to fear or doubt the consequences of the future. Life is indeed sublime. It is God's divine gift that men and women seem to know in what direction to go. Oh! let me come and tell you what I find. I see no heaven, no hell, no God; but all men can congregate in the realms of bliss.

GENERAL CUSTER.

I stand on the battle field, watching the turn of affairs, determined to accomplish victory, or at least to exterminate the hostile Indians. But I find that I meet the change called death. As I look I see hordes of savages, each one struggling to get a bullet in my breast. Let me take you to the scene and see whether you can see any justice in the course the government has taken. It looks now, to me, as though I was placed in the position to act where it was expected I would lose my life. I don't know how or in what way to reach those I feel most interested in, but if by giving you some idea of my experience will attract any one to read, they will know what I wish to express. It seems to me that there was a plot, or a plan, to get me out of the way. It looks that way to me. May be, I am wrong but I think I am correct, and if I am wrong I am perfectly willing to be convinced of that error, if any one can show me that I have made a mistake in my judgment. It seems hard, just when life seemed to contain the most, to have to give up a physical existence, but I am happy. I only feel that I would have liked to live to have done more labor in a better direction. I had no right, nor has any other man a right to go out there and try to exterminate a race of beings that were natural to the soil. You may give my name as Custer.

QUEEN BESS OF ENGLAND.

If you knew the conditions under which I get in and take control, you would understand the disadvantages I labor under. It seems as if it was necessary for me to have some avenue through which I could give my thoughts; for I scarcely understand how your republican governments are conducted. For my part, I have studied it a great while, and I can not see that it is so much better. I know very well the principles it represents, are better, but they are not adapted to the minds of the people. They simply allow people to worship God according to the dictates of their own consciences. Why! whose conscience would they worship God by if not by their own. I do not see that there is any more opportunity; for a great many people do worship God according to the dictates of their own consciences, but the majority of people do not know what the dictates of their own consciences are. They have not the moral courage to come out and be independent. But I think my own country is getting into a little bit of a snarl, and I do not see how I am going to do anything to liberate it. I think that while I governed, I did so, as I wanted it done. I do not know that it was always to my satisfaction, and there were some things I did which have caused me bitter regret. Of course you will not recognize me sitting here and controlling a lady that did not know anything about sovereignty. I think you are a little in the dark, and I will say to you that I once ruled England, and had the credit of being the Virgin Queen. Ques. Is it Queen Elizabeth? Ans. Queen Bess. Ques. The Good Queen Bess? Ans. So-called.

THOMAS PAINE.

I would like to say a few words before we close. You have now an opportunity to make a great stride: It looks to me as though every obstacle had been overcome, and I think you begin to observe this yourself. Men who perhaps would have scouted the idea of Spiritualism, seem to be willing to converse with you upon the subject and its nature; and I wish to explain to you how this is brought about. In the first place, many spirits who have departed this life are ignorant of the law of control, and live in the spirit world, only accidentally manifesting themselves by thoughts and language. There are intelligent spirits who have so perfect the means of controlling, that they act on minds with greater force than ever heretofore; and it will not be long before they will be able to control the minds of men to walk in the path dedicated to themselves. They will control the majority of men to walk in the path marked out by the government which can never be done unless they can control the minds of the masses. I do not present myself here to-day to make a speech, but you know that my spirit is so imbued with the desire for the welfare of humanity, that I will come whenever opportunity offers. You will soon hear from me through another medium.

THOMAS PAINE.

[The spirit had reference to the fact that he expected to control his remarkable medium, Mrs. Amelia Colby, the next day, at the Neshaminy Falls Grove Campmeeting. We had arranged to have that lecture reported, and so stated to the controlling spirit. Addressing Mr. King, the reporter, he said, "You will have an experience tomorrow, such as you have never had," evidently having in view his rapid style of speaking through that lady. Mrs. F., the medium under control, knew nothing whatever of any of these circumstances. Thus showing the positive identity of the spirit of the great Apostle of Liberty.

Brave Words of Cheer From the South.

HILLSBOROUGH, N. C., July 16, 1882.

Editor of Mind and Matter:

DEAR SIR:—I can't write fluently in the English language, because I never was educated in English schools, but I will write the best I can. I have been a subscriber for the *Religio-Philosophical Journal* for about six years, but of late it seems to me to begin to confuse my mind, and if it was not for some lady mediums about here and MIND AND MATTER, I should take for granted that Spiritualism and all the mediums were nothing else but trickery. Now I hope that Col. Bundy will notice this, and as soon as my subscription expires, I beg him earnestly to stop sending the *Journal* to me. And you, MIND AND MATTER, as long as you defend innocent mediums, come to my house, and I will read you as long as my eye sight lasts. And now, you noble editor, I have nothing to send to you, except good wishes and two dollars subscription for another year; also my thanks to Charles Thompson for the able communication in MIND AND MATTER. Yours as ever,

JOHN ROSEMOND.

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MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

MR. J. Wm. FLETCHER will speak at Neshaminy Falls, July 30. All letters addressed to 2 Hamilton Place, Boston, Mass.

WANTED.—A correspondence by a single lady with a single gentleman between 30 and 50 years of age. Must be liberal and progressive; a Spiritualist preferred. Object—the interchange of ideas for mutual instruction and entertainment. Address, N. E., care of R. C. Nash, Dillsborough, Dearborn County, Indiana.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement.)

The Society, which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold there meetings at the same place.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Coman, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

We are pained to be informed by Mrs. Jennie Van Namee, that her husband, Dr. J. Wm. Van Namee, the well known and useful medium in various department of Spiritualism, has been for weeks, and is still prostrated by sickness, at New Haven, Conn., and that owing thereto, he is compelled to appeal to the generosity of his friends for temporary assistance. Will those who know Dr. Van Namee's great merits as a medium, make him such advances as they can spare? We know they will not regret doing so.

THE PHANTOM FORM.

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**A. E. NEWTON "TO THE FORE."—MRS. HULL'S
ACCUSERS BROUGHT TO GRIEF.**

We cannot sufficiently commend the fearless maintenance of that which we feel to be right and just and true, of Mr. A. E. Newton, in his defence of groundlessly assailed mediums, and the defence of Spiritualism against the attacks of those from whom no such treachery to principle should be expected. In the *Banner of Light* of the 22d, Mr. Newton brings an array of testimony that renders conclusive the facts that Mrs. Hull is a very remarkable mediumistic instrument for spirit materializations. Mr. Newton has ceased to notice the irrelevant personalities of Dr. Eugene Crowell, and has poured in full broadsides of thoroughly attested facts, which leaves those who have sought to use designedly brought-about appearances to meet and overcome the absolute truth in relation to Mrs. Hull and her seances entirely at fault. Mr. Newton does well to administer the lash of stinging satire to the exposed back of his quendam friend, Dr. C. He says :

"One prominent assailant of Mrs. Hull, who possesses the excellent quality for judgment in her case that he never has seen her, has positively declared that, there is no satisfactory evidence that she possesses the slightest medial powers," and urges this bold denial as conclusive against the suggestion made by me on a former occasion, that she may have been the victim of designing spirits in the late exposure in New York."

We now propose to show that Mr. Newton is only partially correct in his theory as to Mrs. Hull being "the victim of designing spirits," and at the same time fulfill a promise that we have made, to show that Mrs. Hull was the deeply, if not permanently injured victim of a wicked, heartless and most disgraceful conspiracy to injure, if not destroy her as a medium and disgrace her as a woman. Who all the parties are to the conspiracy in question we may not certainly know, but we have every right to infer that the number included every man and woman who made all the use that was possible, of the outrage perpetrated upon Mrs. Hull to drive her from her work as a medium. The central fact which is positively known, is, that Mrs. Dunham said to one person, if not to more, that she had made the arrangements to have Mrs. Hull lured to her house, in order that the more active conspirators might have the opportunity to accomplish a prearranged plan for discrediting Mrs. Hull. If Mrs. Dunham or any one else desires this proof, we are prepared to state the trustworthy source of our information.

We have had the facts paraded before the public that Mrs. Dunham is not only a respectable and honorable woman, but that she was the trusted personal friend of Mrs. Hull. Mrs. Dunham has no one but herself to blame, if she is now made to stand before the public in her true light. In this so-called exposure of Mrs. Hull, the old dodge was resorted to that has been made the groundwork of all similar nefarious attempts to discredit mediums. Mrs. Dunham was induced or volunteered to go through a preliminary performance, to make it appear that she was the trusted, if not the especial friend of the woman whom she was seeking to betray into the hand of her deadliest enemies. We will be generous enough to Mrs. Dunham to suppose that she was not the originator of this infernal scheme to injure Mrs. Hull, and that she was only the willing accomplice of people more

deeply schooled in the iniquitous business of war-
ring upon and persecuting mediums. Be this,
however, as it may, Mrs. Dunham did, under the
most deceitful and wicked untruthfulness, suc-
cessfully induce Mrs. Hull to go to her house,
where her, Mrs. D.'s, accomplices were to com-
plete the work of treachery and defamation. Now
let us see the case as Mrs. Dunham figures in it.
Mrs. Dunham was little more than barely known
to Mrs. Hull prior to the making of the arrange-
ment with the latter, to give the seance at her
house. Up to that time Mrs. Hull had refused to
go away from her home to give her seances. This
her enemies very well knew. They did not dare
to attempt the outrage; afterward perpetrated, at
the house of Mr. Hull, and hence it became a ne-
cessity that Mrs. Hull should be lured from her
home, to enable the conspirators to consummate
their intentions. They very well knew that money
considerations would not suffice to induce Mrs.
Hull, who was in delicate health, to forego the
advice and counsel of her spirit guides, and un-
dergo so great an additional tax upon her medi-
umistic powers. Knowing Mrs. Hull's warm sym-
pathy with all persons who were sick or suffering,
Mrs. Dunham went to Mrs. Hull and told her that
her daughter was very, or hopelessly sick, and
could not leave the house; but that she was very
anxious to witness the proofs of the spirit life
through Mrs. Hull's mediumship. Supposing that
she was doing an act of kindness to an invalid,
Mrs. Hull consented to go to Mrs. Dunham's resi-
dence and give a seance. It has since been ascer-
tained that there was hardly a shadow of excuse
for this pretence on Mrs. Dunham's part, and that
it was, substantially, a concocted falsehood, to aid
and assist her male co-conspirators the better to
consummate their plot. A woman who could be
guilty of that duplicity, may be a lady and entitled
to credit, but that is not our opinion of the per-
son who is guilty of such conduct. The vouchers
for Mrs. Dunham's respectability are Bronson
Murray, Eugene Crowell, McVickers and Sammis,
the three last of whom were present, and principal
actors in the final carrying out of the plot. It
will be remembered that after Collins, aided and as-
sisted by Sammis and his Jezebel-viragoes, had
seized the manifesting spirit, and nearly de-
stroyed the life of Mrs. Hull, that it was McVick-
ers and Sammis who hastened to chronicle,
through the New York *Sun*, the alleged exposure
of Mrs. Hull and the gleeful exploit in which
they had been engaged.

Now it becomes an important question to know what part these three prominent actors in the execution of the plot to discredit Mrs. Hull bore, to the principal concoctors of that scheme to create a public scandal to the prejudice of Spiritualism. We were told with a great flourish of trumpets, that Mrs. Dunham, McVickers, Sammis and Collins, were honest and earnest Spiritualists, and that their purpose was to contribute toward ending fraudulent and simulated spirit phenomena. We may therefore infer they were such *Spiritualists* as those men in whose interest, if not service, they acted in committing the infernal and murderous assault upon Mrs. Hull, while helplessly entranced. McVickers and Sammis were friends of John C. Bundy, editor of the *R.-P. Journal*, who was then, or immediately before, in New York City, seeking aid and comfort, fruitlessly from the Crowells, Murrays, Nicholises, and Tices, who have tried so hard to dominate the spiritual movement. These were originators of the plot to get Mrs. Hull to Mrs. Dunham's residence, in order that they might with a better chance, mask and disguise the real nature of their purpose, and at the same time have Mrs. Hull more completely in their power. We have a right to conclude from all the facts that the three men who made common cause with Mrs. Dunham, McVickers, Sammis and Collins, by becoming their champions, and endorsers, were well aware of the deceit and falsehood that had been practiced to destroy the mediumship of Mrs. Hull, if not to deprive her of life. Those three men were John C. Bundy, Eugene Crowell and Bronson Murray. Indeed Murray by the role he played with Mrs. Dunham, to induce Mrs. Hull to again venture into the den of the conspirators, to give them a further chance to finish what they had failed to accomplish, showed he was as destitute of any sense of honor, rectitude, or moral restraint, as was Mrs. Dunham, who admitted to one person at least, that while she professed friendship for Mrs. Hull, and under that pretence, by a vile falsehood, so worked upon the benevolent sympathies of the latter, as to induce her to come to her house, had a full understanding that her seance was to be interfered with and broken up by those who were co-operating with her in her disgraceful treachery. Bronson Murray calls Mrs. Dunham his especial friend, and worthy friends to each other this brace of slanderers of Mrs. Hull, it would be hard to match. We strongly suspect that it was Bronson Murray who, with Mrs. Dunham, took the contract to give Eugene Crowell the chance he sought to buy, to publicly assail Mrs. Hull, whom he had, as publisher of the dying *Two Worlds*, condemned without a particle of evidence. McVickers, Sammis and Collins, were but the go-betweens of Bundy, Murray and Crowell, who had one and all rendered themselves notorious, as enemies of mediums and the spirit manifestations that take place through them.

These are the parties who have tried the hardest to make good the destruction of Mrs. Hull's usefulness as a medium—these are the parties

upon whom the odium should mainly rest, of one of the most malignant attempts that was ever made to injure a medium by hypocritical professors of friendship for Spiritualism, and the most mortifying failure that designing knavery was ever forced to submit to. Mrs. Hull as a woman and a medium, stands to-day unimpeached and unimpeachable in all that appertains to womanly excellence of character, and very far before the miserable women who lent themselves to the conspirators to effect the ruin of Mrs. Hull.

Our readers will remember what especial stress was laid by McVickers and Sammis on that part of those public statements in which they claim that there was no previous, understanding as to the purpose to break up the seance at Mrs. Dunham. To these statements Mrs. Dunham gave the lie, by admitting, before the occurrence, that Mrs. Hull was to be induced to come to her house for that very purpose. It is by such conspiracies as these, that the Bundys, Crowells, Murrays, Frenches, Beards, and other similar Spiritualistic hypocrites and frauds, expect to mould Spiritualism to their purposes; or, failing in that, to defeat and arrest its progress. The end of this business is very near, and these people will find that truth is mighty and will prevail. Having now unearthed these burrowing spiritual "varmints," we can well afford to allow them to roam at large, as their only ability to do harm to any one was limited to their success in concealing their noxious operations.

Try it again, poor deluded votaries of self-destruction. One or two more such disappointments will put a final end to the spirit grabbing, slandering and medium-persecuting fraternity. It is a meager crew, it is true, but they are none the less an intolerable nuisance as far as they go, and must be abated, and that without unnecessary delay.

DEDICATION OF WICKET'S ISLAND HOME.

We must this week claim the indulgence of our readers as to our usual editorial matter, inasmuch as our five days' absence on a very important mission has prevented us from treating of several topics which we are compelled to defer until the coming week. The dedication of the Wicket's Island Home is an event in the cause of Spiritualism of such vast promise, as to the highest interests of humanity, that it marks an era in the progress of Spiritualism which will culminate, at no distant day, in the permanent ascendancy of that cause. We will, the coming week, describe the aims and objects of this great and glorious undertaking, and give such details of the initiation and progress of this remarkable enterprise as will enable our readers to fully appreciate its advantages as a health restoring, rest giving, and pleasure affording resort. Those who desire to unite the comforts of home with recreation and unusual enjoyment amid the most beautiful scenery and invigorating surroundings, will do well to lose no time in writing to Mrs. Dr. Abbie E. Cutter, Wicket's Island, East Wareham, Mass., for further particulars. After our brief sojourn at this lovely abode of spirits as well as Spiritualists, we return to our editorial post with the vigor of youth, feeling fully equal to the campaign of hard and unremitting work before us, as our readers will see, when fairly in the editorial harness again.

Mrs. Susie Willis Fletcher to Her Friends.

Editor of Mind and Matter:

I desire in this public way to acknowledge the kindly manner in which the Spiritualistic Press has noticed the few efforts at public labor that I have made since returning from my English imprisonment. I regret having been able to respond to so few of the many calls received to multiply those efforts. After the vicissitudes through which I have passed, I should like most of all things to retire into some secluded spot, where amid the beauties of nature, I might enjoy the companionship of tried and chosen friends, and be let alone by the great busy outside world. My experiences, however, have been such, I have no right to be so selfish as to do what, personally, I should most like to do, but instead, it is my duty to make such practical use of those experiences, that they shall become public benefits, else I shall have suffered in vain. It is not, therefore, from personal gratification merely, nor mainly that I thank the press for the very flattering references they have made to my labors; but because by these references, the great uninformed public is enlightened regarding the lessons of my recent life, and, perhaps, brought nearer to me than otherwise it would have been, and prepared for what I hope to do in the near future for the general good.

But I desire to correct an impression regarding this work which has gone out from a remark in MIND AND MATTER that, leaving Spiritualism, I shall devote myself to Prison Reform. One need not to go outside of Spiritualism to do much more than I propose to, or can do for this reform. Having been recently an inmate of a model (?) prison, I can speak authoritatively about prisons, prison discipline and prisoners. I say with the utmost emphasis, that among all the reforms now being agitated by reformers, there is none in which there is greater or more urgent need for immediate work than in this. There are no places in the world where the treatment to which people are subjected, is so calculated to crush the manhood out of man, and desecrate the womanhood of woman as in the prisons. Indeed judged by this treatment; prisoners are not regarded as men and women, but the merest brutes, to be degraded to the lowest level to which humanity can possibly be driven. I feel therefore that it is at least a part of my duty to give some attention to the unfortunate whom we consign to the degradation of confinement, but in doing so, I shall not abate one whit of zeal or interest for other fields in which I can be of service nor lose my opportunity to labor

Some of my friends cannot understand why I

have been silent about these critics of my private life, who have tried to smirch my reputation with unkind and untruthful stories. I do not wish to seem to hold them in utter contempt, but really, one scarcely knows how or where to beat the air to strike phantoms having an existence only in the disordered imaginations of badly balanced minds. When I think of the fifteen years' service I gave to Spiritualism, much of which I am happy to know has not been without recognition from Spiritualists themselves, and then think of how eagerly a few of these same Spiritualists seized upon the first cloud that appeared in my spiritual horizon, and bandied it about as real without stopping to inquire whether it was so or not, I cannot help feeling that I can scarcely afford to sacrifice my dignity enough to stop to notice them. I have not the honor of a personal acquaintance with any who have done this ungrateful service, but from the little I know of them from their attacks on me, I judge that such an honor is not at present at all desirable. Let this statement may seem ungenerous or uncharitable, I appeal to the general spiritual public if I am not justified in feeling that the acquaintance of persons who deliberately attack a woman when in prison and completely disarmed and unable to defend herself, is *not* to be desired!

"If I really needed to make a defence, I could not do it more effectually than to cite the order of the court which condemned me for being a Spiritualist, when that court summarily commanded that that part of the charges against me, relating to my private character, should be abandoned. In London, where it is supposed I was guilty of the immoralities referred to, and where the most strenuous and persistent efforts to fasten something on me were made for four months, by the hired emissaries of the prosecution, nothing could be found upon which to even base a charge, to say nothing about proving a case. Perhaps my American critics have been more successful than the skilled detectives of the British Government! Had I known, then, whom they were, and could I have summoned them to court as I did the same class in England, I have no doubt the result would have been the same as it was with them. In every instance there was the most ample, even abject, retraction and apology.

"

But notwithstanding all this, nothing now brings me to the front to say a word about personal defence, except the wholesale abuse that is being heaped on mediums. I want them to know that I cast my lot with them, and am willing to have my share of the "basket of rocks." But let me suggest to Spiritualists, that the gifts of mediumship are not so profusely scattered over the world that they can afford to trifle with the services of any of heaven's appointed messengers—trampling their sensibilities under foot, and mercilessly and thoughtlessly wounding them where they are most susceptible. Since returning to America, and seeing the treatment that American mediums receive from American Spiritualists, I no longer wonder at that which I received in England.

When I was dependent on the patronage of Spiritualists, and before I had suffered the full penalty for the courage of my opinions, I might have been swerved from the path of duty by the praise or censure, appreciation or denunciation of my strongest supporters and advisers. But having from my long confinement had the opportunity of becoming acquainted with my spirit guides, and having learned the disinterestedness of their motives, the wisdom of their judgment and the purity of their thoughts, I am now inclined to say to all the world; "Be thou my foot-stool," and touching fingers with the angels, declare that, "Thy people shall be my people; thy God my God."

After reviewing all my joys and all my sorrows, "with malice to none; with charity for all," I can conscientiously say to my friends and enemies; All hail! Both have been of nearly equal service. The former have given me the warmest possible support. The latter have taught me lessons of wisdom that will be of untold value for my future guidance.

In conclusion and in regard to my intention for immediate future labor, I am at liberty at present to say that there has been formed in New York City, (which is to be my future home,) "The Independent Society of Spiritualists," whose meetings I shall open in October. Yours very truly,

S. WILLIS FLETCHER.
50 West 12th St., New York City.

Spirit Communications Through Mrs. J.-M. F., Medium, June 26. M. S. 35.

MARY JANE WILCOXSON.

I have been waiting this opportunity to reach friends whom I have lost, to give them some idea of my experiences in spirit life. I labored long and faithfully for the promulgation of Spiritualism, and I met many earnest and truthful friends as I travelled over the country. I came to-day especially to thank friends in the far West, where, after intense suffering, my spirit took its flight to a realm of such perfection that it is not in the power of human language to describe it. My friends with whom I lingered in my last illness, were very anxious to know my condition after my spirit was released from my body; and I would say to them that in magnitude and grandeur, it is beyond anything that the human mind can possibly conceive of. I thought it was hard to be turned out of my old home on account of accepting the principles of Spiritualism, without love or protection, to battle for the redemption of the human race from ignorance and superstition. Year after year, I took up the cross and bowed my head to invisible forces, giving them an opportunity to give free wing to their thoughts, but in a moment all clouds were cleared from the horizon, and I have risen to a plane that recompenses me for all I was called on to endure. If I could allow my thoughts to flow with the freedom that I once did, I could fill volumes with matter important to struggling humanity. But I am not here at this sitting to do justice to myself. Please send this to Boulder, Boulder County, Col., and give my name as Mary Jane Wilcoxson.

THE OLD TIME PHILOSOPHER.

FRIENDS:—I approach you with the sense of the importance of my mission. To-day you stand on the eve of a great revolution, socially, financially, and politically; and if left to your own devices, I would say, it looks as if you were standing on the verge of a frightful precipice. But when I raise my eyes and look at the boundless multitudes that stand ready to assist you in the battle of life—when I see the multitudes who have suffered through earthly injustice from almost every hand, I feel that a mighty host among yourselves will be directed by a power that knows no such word as

fail. In taking up the cudgel against corruption, you had better advance right into the White House—wash out dishonor and implant truth and justice there, that there may be some beacon-light to guide the people on their way. In past ages there was some excuse for men being unjust to one another, but in this enlightened age, when there are so many avenues for man to acquire knowledge, it seems unpardonable that there is so little interest manifested in progress. I do not myself condemn any man or woman for doing as they do, but I ask the privilege to speak my mind on this subject. I am speaking to people who are intelligent enough to know that the human family are dependent upon the circumstances by which they are surrounded, and that they are the effects of causes that existed before they had existence; and that you, in turn, are causes that will produce effects. Now, let me say to you, that you have intelligence enough to make causes to produce sublime effects. To-day your government feasts upon its own destruction, and any circumstance that tends to crush out one individuality, spoils the grandeur of the whole plan. I wish to say to you that the past is past, and the present is fraught with terrible interests. Let your strength and energy be put forth to crush out superstition in your midst. There is one thing I would have distinctly understood, and that is, that the instrument through which we give our thoughts must be allowed the independence to be controlled by us. I am one of the old time philosophers, and in the future you will know me. (Give us mediums who are exempt from all the temptations of life, and there is no power in spirit-life that can prevent us from giving truth to mankind.)

[The two foregoing communications were given at a seance preliminary to a series of regular weekly sittings for MIND AND MATTER. Both of them show perfect command of the medium, and a high order of mentality on the part of the controls. We feel there is great reason to believe that pending national interests are as precariously situated as this "Old Time Philosopher" seems to think. We trust and confidently believe that whatever may be their outcome, in the end it will be for the best. We strongly suspect this old time philosopher is none other than Dr. Franklin himself, the chief of the spirit band that are using Mrs. F.—Ed.]

The Birthday Seance of Helen Woodward, Spirit Daughter of Mr. and Mrs. Woodward at their Residence in New Haven, N. Y., July 18.

A party of friends, invited guests, were present, and highly enjoyed the time and occasion with the loved ones from the higher life, and long will the friends remember this occasion as a very bright and happy time in their earth life experience. During the seance a kind spirit said, "John, don't you feel that it is good to be here?" I not only felt that it was good to be there, but I felt that it was one of the best places on earth for mortals to learn of those from the other side of life, and the only place (in materializing seances) where demonstrations of positive knowledge is given from the loved ones from a higher life.

A small bedroom opening into the parlor was used by Mrs. Anna Daniels as a cabinet, from which room came numbers of full formed materialized spirits, dressed in pure white, and as natural in form, features, and general appearance, as any of the earth friends that were present. They met their earth friends with loving kisses, and caressingly embraced them and talked with them, and each one present, and all were happy and delighted, both mortals and immortals.

The first to materialize, were the Orientals. Three Oriental women fully materialized, graced the occasion with their presence; One of the ladies made her first appearance in materialized form. Samouder, a beautiful Oriental woman came next, and to the friends she displayed beautiful lace, lovingly throwing the folds over them. Then Saidie (the guiding star of the Orientals) came in her angelic beauty, loveliness and grace, and talked to all present, and said, that at some future time she would deliver an address on their mode and manner of living when in the earth life. She spoke of a movement inaugurated by the spirit friends to take up a collection, to assist a woman (in destitute circumstances), to clothing or some of the necessities of this life. Saidie heartily endorsed this movement, and said, "You will find it placed to your credit in the other life." The collection was taken up by Gretta. She received three dollars toward the noble and charitable object, and will continue her collections, until the amount required is received. Thus are the angels working through their earth friends, to assist the needy and destitute in earth life; thereby demonstrating the interest they have in the welfare of earth's inhabitants.

Georgia Clute was the next to materialize, and lovingly greeted her parents (who were present), with kisses and caresses. Her mother (Mrs. Clute) stood beside her to compare as to their heights; the spirit daughter was full as tall as the mother, and looked as natural. As both were dressed in white, the spirit seemed to be clothed with strength, that appeared as natural as the mortal, and this was a feature with all that materialized. It was remarked by a friend, that if Georgia gained in strength, as she evidently had, that at her next birthday seance, she would be able to bake the cake and arrange all things, or help her mother to do so.

The next materialized form was the lovely Indian spirit, Wyoma. She greeted the friends with kind words and her presence, and seemed delighted to show her dress and the fixings, as she was beautifully dressed for the occasion. Next came our host's spirit daughter, Helen. She came to her parents and friends, dressed beautifully for her birthday party, in pure white, with full flowing sleeves of white lace, and displayed her beautiful arms, each of which was encircled by gold bracelets. Her appearance was grand, graceful and lovely, and lovingly did she meet her parents and friends. She embraced father and mother, and greeted them with her angel kisses. She sat in their laps and talked with them, and saluted all with kisses. Some friends desired to see her dance, and to the music of Mr. Daniels' violin, she gracefully waltzed to the delight of all present.

An old lady called Aunt Phebe Douglass was present at this seance (her first appearance at any circle), and her spirit daughter fully materialized, walked out of the bed-room, and went direct to her mother and saluted her with an angel kiss. The old lady was startled and confused, but in a few moments she seemed to be reconciled to the

situation, and rose to her feet and carefully commenced to look her bright and angelic daughter over; and with a parting kiss, the spirit daughter left her mother and returned to the bed-room, to give back the borrowed emanations whereby she had clothed her spirit form, in order to present herself to her aged mother.

Next came darling Gretta, who danced and sang, and delighted all with her kind words and loving nature. Gretta asked Aunt Phebe to dance with her. The old lady was evidently surprised, but immediately rallied; and throwing off all reserve, proved herself equal to the occasion, and went out on the floor and danced with Gretta, as lively and as light and tastily as a girl of sweet sixteen, to the delight of all present, and no one seemed to enjoy it more than Gretta. Aunt Phebe will be 81 years old in August next, and I have no doubt but that deep down in Aunt Phebe's heart, she rejoices to know that she, in her earth life, has had the pleasure to dance with the angels, regardless of what others may say. After the dance with Aunt Phebe, Gretta danced with Mrs. and Mr. Clute, and could have tired out three or four more, if they could have danced with her.

After the seance, ice cream and cake were served to the pleased and happy guests at Helen's birthday party, and the finale was a short and pithy speech from our host, Mr. Woodward, congratulating all on the privilege and blessings of our meetings with the immortals, and the duty we owe to humanity, in living up to our highest light, and living spiritual lives and demonstrating to the world the glorious truths of spirit teaching.

J. B. FAYETTE.

Oswego, N. Y., July 2, 1882.

Coacoochee's Talk.

We publish the following Indian talk as a fine specimen of the native eloquence of the sons of the forest. It also shows how the love of friends and relations may dwell in the same breast with hatred for foes—how tender the heart may be toward one, at the same time its vengeance is burning toward another. We shall ere long furnish a chapter on the philosophy of these conditions. The "talk" of Coacoochee, or Wild Cat, to Colonel Worth and to his own people, exceeds, in point of pathos and deep feeling, anything we ever heard. A captive and in irons, he had been told by Worth, that he had been brought back from New Orleans to Tampa Bay, for the purpose of aiding in bringing the war to a close at once; he was told that he might select five of his companions, who should be permitted to go to his band, then in the swamps, and induce them to come in, "name the time," said Worth, "it shall be granted; but I tell you, as I wish you to tell your friends, that unless they fulfill your demands, yourself and these warriors now seated before us, shall be hung to the yards of this vessel when the sun sets on the day appointed, with the irons on your hands and feet. I tell you this that we may understand each other. I do not wish to frighten you, you are too brave a man for that, but what I say I mean, and I'll do it; it is for the benefit of the white men and the red men, this war must end, and you must end it."

Coacoochee rose, and turning to Colonel Worth, said, in a subdued tone, "I was once a boy, then I saw the white man afar off. I hunted in these woods with a bow and arrow, then with a rifle. I saw the white man and was told he was my enemy. I could not shoot him as I would a wolf or bear; yet like these he came upon me—horses, cattle and fields he took from me. He said he was my friend. He abused our women and children, and told us to go from the land, still he gave me his hand in friendship; we took it, whilst taking it he had a snake in the other; his tongue was forked like the serpent; he lied and stung us, I asked but for a small piece of these lands, enough to plant and live upon, far south, a spot where I could place the ashes of my kindred, a spot only sufficient to lay my wife and child upon, this was not granted me; I was put in prison, I escaped, I have been again taken, you have brought me back; I am here, I feel the irons in my heart. I have listened to your talk; you and your officers have taken us by the hand in friendship. I thank you for bringing me back; I can now see my warriors, my women and children; the great spirit thanks you—the heart of the poor Indian thanks you. We know but little; we have no books which tell all things; but we have the great spirit, moon and stars; these told me last night you would be our friend. I give you my word, it is the word of a warrior, a brave, a chief—it is the word of Coacoochee, it is true I have fought like a man, to have my warriors; but the while man was to strong for us. I wish now to have my band around me and go to Arkansas. You say I must end the war! look at these irons! Can I go to my warriors! Coacoochee chained! no do not ask me to see them. I never wish to tread upon my land unless I am free, if I can go to them unchained, they will follow me in; but I fear they will not obey me when I talk to them in irons, they will say my heart is weak—I am afraid. Could I go free, they will surrender and emigrate."

He was told in the most impressive manner that he could not be liberated until his entire band was collected at Fort Brooke; then he might go on shore and meet them unshackled. He saw that his fate was inevitable, the vessel was two miles from shore, sentinels were posted in every part of the ship, and escape by stealth or contrivance was impossible, as the reality forced itself upon his mind that there were but two alternatives, he became sad, dejected. He gathered his warriors about him, and selected five who were to go to his band, and inform them of the strat in which their chief and his fellow prisoners were placed. "Has not Coacoochee," said he, "sat with you by the council when the wolf and the white man was around us? Have I not led the war dance and sung the song of the Seminole? Did not the spirits of our brothers, our wives and our children stand around us? Has not my scalping knife been red with blood, and the scalps of our enemy been dozing in our camps? Have I not made the war path red with blood, and has not the Seminole always found a home in my camp? Then will the warriors of Coacoochee desert him? No! if your hearts are bad, let me see them now; take them in your hands and let me see that they are dark with bad blood, but do not, like a dog, bite me so soon as you turn your backs, if Coacoochee is to die, he can die like a man, it is not my heart that shakes; no, it never trembles; but I feel for those now in the woods, pursued night and day by the soldiers; for those who fought with us until we were weak. The sun shines bright to-day; the day is clear, so let your hearts be; the great spirit will guide you—at night, when you camp, take these pipes and tobacco, build a fire

when the moon is bright, dance around it then let the fire go out, and just before the break of day, when the deer sleeps and the moon whispers to the dead, you will hear the voices of those who have gone to the Great Spirit, they will give you strong hearts and heads to carry the talk of Coacoochee, say to my band that my feet are chained. I can not walk, yet I send them my word as true from heart as if I was on the war path or in the deer hunt, I am not a boy; Coacoochee can die, not with a shivering hand, but as when grasping the rifle with my warriors around me. My feet are chained, but the head and heart of Coacoochee reaches you, the great white chief (Po-car-ger) will be kind to us, he says when my band come in I shall walk my land free, with my hand around me, he has given you forty days to do this business in; if you want more, say so, I will ask for more, if not, be true to the time, take these sticks; here are thirty-nine, one for each day; this, much longer than the rest, with blood upon it, is the fortieth. When the others are thrown away, and this only remains, say to my people that with the setting sun Coacoochee hangs like a dog, with none but white men to hear his last words. Come then; come by the stars, as I have led you to battle! Come, for the voice of Coacoochee speaks to you!

"Say this to my wife and child," He could not continue, sobbed choked his utterances as he thought of those loved ones, and he turned away to hide the tears which coursed down his cheeks, not a sound disturbed the silence which pervaded the assembly, and officers and men, women and warriors, testified by their tears, their sympathy for the poor chieftain. In silence the chains were removed from the five messengers, and they prepared to depart. As the last one was going over the side, he removed from his person a handkerchief and breast pin, and giving them to him, told him to hand them to his wife and child. Forty days and nights were passed by the chieftain, as well as by the officers, in the most intense anxiety, and it was nearly as much to their relief as to that of Coacoochee and his fellow prisoners, when the sun rose on the fortieth day and found the entire number, seventy eight warriors, sixty-four women and forty seven children, encamped within the bounds of Fort Brooke.

Publication.

We have received Nos. 6 and 7, vol. 5, of "The Council Fire and Arbitrator," published in Washington, D. C., a monthly journal of 32 octavo pages, devoted to the civilization and rights of the American Indian and the promotion of the principles of arbitration as a preventive of war between nations. T. A. and M. C. Bland, editors. Subscription price, \$1.00 per year, in advance. Single numbers, 10 cents. The above numbers contain full reports of the National Arbitration convention, addresses and letters from friends of the cause. As our time is somewhat limited, we can perhaps do no better at this time than to publish a portion of the editorial, which gives in brief, the nature and success of the work:

"The report of the arbitration convention which we print in full, and very properly, this being the official organ of the National Arbitration League, compels us to make a double number of this issue of the Council Fire and Arbitrator. We print besides our regular edition, an account of the committee of the Arbitration League, so that all orders will be filled; and although this is a double number, it will be sent post paid for the regular price—10 cents per copy, or \$1.00 per dozen. "We deem it proper to say that, within our knowledge at least, no such complete compendium of the history of, and the argument for, international arbitration has been published as is presented in the report of the recent great convention, and given to our readers at this time. This report is of great interest and value to all advanced thinkers, and will be highly appreciated by the best minds of Europe as well as America. The National Arbitration League of America, though practically less than two years old, is making its power felt. This was its first general convention, but it was a most gratifying success. It was a notable gathering of men and women of talent and culture, and noble purpose, who came from various parts of the Capital of what claims to be the most nearly civilized of any nation on the globe, for the single and worthy purpose of conferring together upon the best means to be used for preventing, in all future time, those bloody wars that devastate and disgrace all countries, and burden their industrial and other resources with the unnecessary, but enormous expense of armaments, armies, navies, etc. The success of the convention has greatly strengthened the League and its friends. The earnest and active co-operation of the various peace societies was most gratifying."

Address, Council Fire and Arbitrator, Box 718, Washington, D. C.

FAIRMOUNT, CINCINNATI, O, July 13, 1882.

GEN. J. M. ROBERTS:—DEAR SIR AND FRIEND:—It is some months since I had time to write you a few lines for your paper, (or for your wastebasket).

Spiritualism is still booming in Cincinnati and vicinity—not so much avowed Spiritualism, but much of the quiet, Nicodemus kind, pervading society in general, and even the orthodox are softening down and begin to think spirit communication a good thing. If they only had it in their church, but because it was not born in a manger, they hate to own it. But they are beginning to take their medicine like good patients, and there is some hope for them yet. They could swallow it all at one dose if it only came in the name of orthodoxy. But it will never come in that name and they will have to crawl out of the shell if they want the light to shine upon them.

I have been visiting friends and my old home in western Pennsylvania for the last month, and find the light is dawning even there. And I find light dawning in the medical profession, and the wise M. D.'s and the scientific populace now recognize three distinct systems of health practice, viz., allopathy, homeopathy, and vitapathy—allopathy, large drug doses; homeopathy, small drug doses; vitapathy, no drug medicines at all. Vitapathy employs the higher vital forces that are not found in drugs at all. Hence vitapathy physicians cure without depleting or poisoning their patients, and cure diseases which the other systems cannot cure. Vitapathy checks epidemics, prevents small pox without vaccination, and cures without danger or loss. Vitapathy physicians understand and know how to employ Nature's great vital agent which cures disease, prolongs existence and makes human life happy and useful. All other schools of practice are following after us, but they try to

give it other names—some call it electricity, some magnetism, some odd force, some nerve force or fluid, but don't know that all is vita and vita is all.

And in the use of this power which they know nothing about, some call it massage, some magnetology, some psychomancy, some psychology, and some call it by other names as meaningless, because they don't know any better. They don't know what the power is that cures the sick, prevents death and the grave, that will ultimately make humans immortal. But not to extend this article now, I will refer you and all your readers to my published lectures on the Discovery and Power of Vita and Dawn of Immortality, which any person can have free by sending for it by mail. Wishing you all success, I am

Yours for perpetual life,

J. B. CAMPBELL, M. D., V. D., American Health College, Fairmount, Cincinnati, Ohio.

Correspondence.

MR. EDITOR:—I have just received the second number of the Medium's Friend, from Terre Haute, Indiana, and it puzzles me to know who is editor, but should suppose from a perusal of the sheet, that it was Pence, Moore and Bliss. A happy combination, as more people are generally supposed to bring bliss. The second number has a "high toned" editorial, which certainly means something, though it is full of insinuations concerning "twaddle" "vindictiveness" "maliciousness" and "blood-curdling condemnations." The editorial closes with the remark that "before many weeks have passed, our manner of doing things will receive the approval of all charitable people." It may need the charity of people perhaps. Now Bro. Roberts, if this is the new gun, I think it needs a good swabbing, for if I am any judge it is just a little foul. L.

Freethinkers National Convention, at Watkins Glen, Aug. 23, 24, 25, 26 and 27.

The New York State Freethinkers' Association has invited the Freethinkers of the United States and Canada to meet them in general convention at Watkins Glen, Aug. 23, 24, 25, 26 and 27. The following speakers have been engaged to address the convention: Ex-Rcv. Geo. C. Miln and Judge C. B. Waite, late member of Congress, of Chicago; Hon. T. B. Wakeman, Courtland Palmer, Prof. A. L. Rawson, T. C. Leland and Ex-Rcv. S. P. Putnam, of New York city; Ex-Rcv. George Chaine, Horace Seaver, editor Boston Investigator, Hon. Eliza Wright and Prof. W. S. Bell, of Boston; Matilda Joselyn Cige, of Syracuse; Chas. Bright, of Amsterdam; M. E. Billings, of Waverly, Iowa; Rev. J. H. Burham, of Saginaw City, Mich.; Hon. A. B. Bradford, Enos Valley, Pa.; Hon. John E. Remsburg, of Atchinson, Kan.; M. Babcock, St. Johns, Mich.; Mrs. H. S. Lake, of San Francisco, Cal.; John F. Engel, Scotland Neck, N. C.; Hon. Judge McCormick, Franklin, Pa.; and C. Fred. Farlin, M. D., Wolcott, N. Y.

Col. Robert G. Ingersoll of Washington, James Parton of Newburyport, Mass.; Bronson C. Keeler, Literary Editor of the Chicago Times; Hon. W. D. O'Connor, of the Treasury Department of Washington; Mrs. Clara Neymann, of New York, and Prof. Felix Adler, of New York City, are also invited and expected to be present to address the Convention.

The Association has engaged the Watkins Village Park in which to hold the day sessions of the Convention, and Freer's Opera House for the evening sessions. The headquarters of the Convention will be at the Glen Park Hotel. The railroads of the country have nearly all agreed to sell excursion tickets, and the hotels and boarding houses at Watkins will entertain the people at greatly reduced rates. Prof. Peck, of Chicago, a distinguished vocalist will take charge of the singing. For further particulars the reader will apply to

H. L. GREEN, Sec'y,

Salamanca, N. Y.

Copy of a Spirit communication given through the mediumship of Elsie Reynolds at Laurel Hall, June 25, 1882:

"An inquiry was put to a spirit mother by a son who is greatly interested in our cause, asking that mother to give her views of 'Heaven and spirit life' from her standpoint. That happy spirit now stands by my side, and owing to the ease of my control, has commissioned me to communicate her ideas to you. WILLIAM BIRD.

MY BELOVED SON:—It remains for generations to come to understand life as it actually exists in our spirit homes. The present structure of Materialism now overshadows your earth, and mankind are yet unprepared to comprehend the mighty laws controlling and governing life hereafter. Children yet-unborn must be the mediums and saviors of the human race. Future educators, with proper prenatal conditions, will then press on receptive souls to understand and more fully grasp the laws of spirit power, and what is now of spirit life obscurely heard and dimly seen will in days to come clearly reach understanding ears and appreciative hearts, and then all will better know the relations existing between the two worlds. At present you must needs "see through a glass darkly," but rest assured we have our happy spirit homes, and are all to draw around us what the heart most longs for. I have opened no "pearly gates" nor trodden any "golden streets" in the New Jerusalem, and have not seen a Saviour, celestially crowned by accompanying hosts of angels. But what is far more dear to me, I have found and enjoyed the society of the dear ones whom I loved on earth. My home is adorned with all that is lovely and beautiful. I gaze on Nature's silver-tipped mountains; listen to murmuring streams, and my heart is light and full of joy. This is Heaven to me; and my dear son, I can assure you it is a blissful reality, and will soon be yours to enjoy for ever and ever. Live faithfully to the best and purest instincts of your life, doing all the good you can while on earth, thus fitting yourself for a happy entrance into life hereafter. Your loving mother,

To Uriah Thomas.

ANNA THOMAS.

Anhydrous phosphoric acid is believed to be the most powerful drying agent known. When air from which the moisture has been removed by ordinary means, and then dried by sulphuric acid, is subjected to its influence, it is found that the two-millionth part of the weight of the air in the form of moisture disappears.

Two Leipzig chemists have devised a process for obtaining sugar in a permanent liquid form. The result is said to be effected by adding to a purified sugar solution, a small quantity of citric acid, which combines with the sugar and deprives it of its tendency to crystallize.

EDITORIAL BRIEFS.

DR. ANNA M. TWISS, will speak at Neshaminy Falls, August 11th, 12th, 13th, 15th and 17th.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

PARTIES wishing first class lodgings in the city during camp-meeting, can find the same at Mrs. A. M. Maxwell's, 1208 Mount Vernon street.

We have received certificates of the clairvoyant and healing powers of G. B. Emerson, of North Vineland, N. J., from Mrs. Jennie A. Doane and L. A. Doane.

A. F. ACKERLY writes us that he will return East for the summer months, and all communications can be addressed to him at 591 Fulton St., Brooklyn, N. Y.

We are informed that Mr. Harry Powell, the celebrated slate writing and physical medium, of Philadelphia, will be at the Cassadaga camp meeting, August 12th.

FRANK T. RIPLEY informs us that he is ready for engagements to lecture and give public tests on the platform, any where in Wisconsin, Illinois or Ohio. He can be addressed at Horicon, Wisconsin.

DR. HORACE M. RICHARDS, magnetic Healer, has concluded to remain in the city a few weeks longer, and will continue his professional vocation, healing the sick, and can be addressed at 259 North 9th street, Philadelphia, Pa.

ALFRED WELDON, president of the 2d Society of Spiritualists of New York, writes us that Mrs. Fletcher has consented to occupy its rostrum the five Sundays of October, if her health at that time will permit.

REMEMBER the Children's Progressive Lyceum at Thompson Street Church, (Second Association of Spiritualists of Philadelphia) between Front street and Frankford Road, every Sunday afternoon at 1 o'clock. Conference and circle combined at 3 o'clock. All are invited.

OWING to circumstances which we could not prevent, the book of ancient communications, "Truth Revealed," will not be published as advertised by us. The frequent remittances of money and postal orders for the book, to return which causes us considerable expense, and we therefore desire that all persons will refrain from sending money orders or other remittances to us for the book.

DR. W. L. JACK writes us that Mrs. John Davis wife of Capt. John Davis, is seriously ill, but they hope that she may recover and be spared many years to continue with her husband the glorious work of promulgating the truth of Spiritualism. Owing to her illness, Dr. Jack will be unable to be at the camp-meeting at Lake Pleasant, and all friends will please take notice. All communications to be addressed to 60 Merrimack st., Haverhill, Mass. [The captain and his wife have our earnest sympathy in their distress, and our hearty wishes for a speedy recovery of Mrs. Davis to health.]

MICHIGAN State Association—Annual Camp-meeting.—The fourth annual Camp-meeting of the Michigan State Association of Spiritualists and Liberalists will be held on the fair-ground at Lansing, commencing on Friday, August 25th, and closing Monday, Sept. 4th. Owing to other engagements, the Secretary will be unable to give his personal attention to the meeting, and Miss J. R. Lane, 312 Woodward avenue, Detroit, has been appointed corresponding secretary for the occasion. In view of this meeting, the appointment for a camp-meeting at Ionia in August has been canceled. S. B. McCracken, Secretary. Detroit, July 23, 1882.

We would call the special attention of our readers to the lecture of Mrs. Amelia Colby, delivered at Neshaminy Falls Grove, on Tuesday, July 18th, 1882, which we have had reported and published in this issue. Mrs. Colby is one of the finest medial instruments in the lecture field to-day. Liberal and progressive thought from the higher spheres flow through her organism as freely and forcibly as rolls the mighty waters of Niagara. A literal published report of her lectures can convey but a small idea of the force and grandeur which holds her crowded and appreciative audiences spell-bound during their delivery. We trust that she may hold out many years to come, and that her arduous labors may be crowned with abundant success. It is almost impossible to report her lectures on account of the rapidity with which they are given, and any mistakes which may occur must be laid to that cause, and we hope they will be overlooked.

FIRST SPIRITUALIST SOCIETY of Omro, Wisconsin to the Spiritualists and Liberalists everywhere.—We are in need of about \$250 to pay our indebtedness and finish the interior of our hall, which has cost nearly \$3,000. Knowing that "where the treasure is," or in other words, the power of psychology, we would ask the friends throughout the country, to send immediately such sums as they feel able to give, to either Wm. R. Pettengill or myself, as we desire to remove the debt previous

to the 1st of September next, when our quarterly meeting of the Northern Wisconsin Spiritual Conference commences. We have A. F. Ackery, materializing medium engaged for meeting Sept. 1st, 2d, and 3d, next. All donations will be thankfully received, and acknowledged in whatever Spiritualist paper you may designate. J. H. Hill, Wm. R. Pettengill, Dr. J. C. Phillips, Sec., Trustees of First Spiritual Society of Omro, Wis. Omro, Wis., July 21st, 1882.

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, July 16th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

A SAD CALAMITY.—On Sunday morning, a fair haired, mild eyed youth, might have been seen at the depot, at Ninth and Green, waiting for the train for Neshaminy Falls. As we gazed upon the youngster, in the first bloom of a downy upper lip, we wondered if his mother knew the perils her boy was to encounter before the sun went down. Later he was seen in his boyish glee, paddling with bare feet in the little brook that empties into Neshaminy creek, but while he took care of his feet, he neglected his head, and the sun on mischief bent, penetrated his fair locks and touched his simple brain. He was a "Press" reporter, and was brought tenderly to the office on a "beer." Fearing the vengeance of the boy's mother, and having an eye to business, the anxious editor hung over the suffering boy to catch his feeble "mummary," and thinking it would do for a report, he placed it in his paper. The only mistake he made, was in not calling it reporter's "mummary." The sad fate of this youth may serve as a warning, and cause the editor to send a "man" the next time.

SPIRITUALISTS' camp-meeting at Lake George, N. Y., from July 23d to August 27th, 1882. Railroad all the way. Excursion boats via Saratoga Springs to camp grounds, Lake George. Speakers for Sunday, July 30th, Prof. J. R. Buchanan, of New York and Mrs. A. E. Buckley of Conn. Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat riding, fishing, drives, and amusements on Mondays, Wednesdays and Fridays. Speakers for each week will be announced from platform, each Sunday. Lots of different sizes sold during this camp meeting ten per cent. less than the regular price. Lots for those bringing their own tents, free this season. Tents can be rented on the ground for two or four persons—unfurnished, per week, \$3; furnished, per week, \$5; furnished for the season (six weeks), 12; unfurnished, for the season, \$10. Spirit phenomena.—Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including genuine spirit materializations. Board and lodging furnished on the grounds at reasonable rates. P. S.—Special arrangements have been made with the Central House, Lake George, at greatly reduced rates. For information, address, A. A. Wheelock, Sec'y and Gen. Superintendent, Ballston Spa, N. Y.

THE PEOPLE'S CAMP MEETING will be held on the grounds of the Cassadaga Lake Free Association from July 28th to Aug. 28th, inclusive. The following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin-Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painesville, Ohio, will be in attendance. Thomas Lees, of Cleveland, Ohio, will have charge of children's department, and organize progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chataqua, then take D. A. V. & P. R. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure programme with full particulars by return mail. A. S. Cobb, President, Dunkirk, N. Y. JOE W. ROOD, Sec'y, Fredonia, N. Y.

LAKE PLEASANT.—The Ninth Annual Convocation, at Lake Pleasant, (Montague, Mass.), on Hoosac Tunnel Route, from July 29th to Aug. 27th, 1882. Speakers:—Sunday, July 30, W. J.

Colville, Boston, Mass., Mrs. Sarah A. Byrnes, Boston, Mass.; Tuesday, Aug. 1, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, Aug. 2, W. J. Colville; Thursday, Aug. 3, Mrs. S. A. Byrnes; Friday, Aug. 4, Mrs. Abby N. Burnham; Saturday, Aug. 5, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, Aug. 6, Prof. J. R. Buchanan, New York city, and Cephas B. Lynn, Sturgis, Mich.; Tuesday, Aug. 8, Dr. George H. Greer, Detroit, Mich.; Wednesday, Aug. 9, Prof. J. R. Buchanan; Thursday, Aug. 10, Giles B. Stebbins, Detroit; Friday, Aug. 11, Cephas B. Lynn; Saturday, Aug. 12, Mrs. E. L. Saxon, Belvidere, N. J.; Sunday, August 13, Mrs. R. Shepard Lillie, Brooklyn, N. Y. and Prof. Henry Kiddle, New York city; Tuesday, Aug. 15, A. B. French, Clyde, Ohio; Wednesday, Aug. 16, Mrs. R. Shepard Lillie; Thursday, Aug. 17, Prof. Henry Kiddle; Friday, Aug. 18, J. Wm. Fletcher, Boston; Saturday, Aug. 19, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, Aug. 20, J. Wm. Fletcher; Monday, Aug. 20, Mrs. Helen L. Palmer, Portland, Maine; Tuesday, Aug. 22, Dr. H. B. Storer, Boston; Wednesday, Aug. 23, Mrs. Helen L. Palmer; Thursday, Aug. 24, J. Frank Baxter, Chelsea; Friday, Aug. 25, Ed. S. Wheeler, Philadelphia, Pa.; Saturday, Aug. 26, Mrs. Fannie Davis Smith, Brandon, Vt.; Sunday, Aug. 27, J. Frank Baxter and Ed. S. Wheeler. Edgar W. Emerson, of Manchester, N. H., J. Wm. Fletcher, of Boston, Mass. and J. Frank Baxter, of Chelsea, Mass.,—three of the best public test mediums in the country—will give tests from the speaker's platform, after the lectures; Mr. Emerson from July 30th to August 12th, inclusive; Mr. Fletcher from the 13th to 23d of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23d to the close of the meeting. A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day. The hotel has been leased for the season by Mrs. A. D. French, of 351 Columbia Avenue, Boston, who gave such genuine satisfaction to the guests of the house last year. The hotel will be opened for the reception of guests from July 15th to September 15. Table board, \$5 per week; transient board, \$1 per day; dinners, 50 cents. Meals also served on the European plan. Extra charge for meals sent to rooms, or to any part of the camp ground. Rooms from \$1 to \$2 per day, according to location. First-class laundry connected with the house. Address, Lake Pleasant, Montague, Mass. Refreshments can also be obtained at Mr. F. E. Stedman's Lake Shore Cafe. Numerous campers will furnish lodgings in their tents and cottages, at 25 and 50 cents per night. Cot beds, mattresses and blankets can be hired of W. F. D. Perkins, Lyman Street. For particulars concerning transportation of camp equipage and baggage, schedules of railroad fares, etc., see annual circular, which will be sent, post paid, on application to John H. Smith, clerk, Box 1452, Springfield, Mass.

Eastern Michigan Camp-Meeting at Orion Lake.

One of the most successful meetings ever held in Michigan, was closed on Sunday last at Orion. It was a six days' campmeeting, beginning on Tuesday June 13. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City railroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land and incloses several islands. One gentleman who is familiar with Lake Pleasant, declared Orion to far excel in natural beauty that famous rallying ground of the Spiritual and Liberal forces. Owing to the backwardness of the season, and the great demonstration at the soldiers' reunion in Detroit the same week, the numbers in attendance were not large, but yet the meeting met all of its financial obligations and was in every other feature a gratifying success. There were representatives from nearly every section of the State, and some from other States. Among the latter may be mentioned A. J. Pope, of Indianapolis, Ind., a most faithful and earnest worker in any line to which he is called.

The most substantial result of the meeting was the organization of the "Fourth District Spiritual Liberal Association," comprising the counties of Oakland, Macomb, St. Clair and Lapeer. Last summer a committee was appointed by the Executive Board of the State Association of Spiritualists and Liberalists, to divide the State into districts as a basis for district work. The division comprehends twenty districts, and the new Fourth District Association is the first substantial step in the new department, which it is hoped may be speedily followed by others. The Association will hold its first annual meeting at Orion, in connection with a two days' grove meeting the last Saturday and Sunday of August. The provisional officers to hold until that time, are:

President, Israel C. Smith, of Metamora, Lapeer County; Secretary and Treasurer, Mrs. Francis M. Odell, of Farmers Creek, Lapeer Co. Directors, W. B. Barron, of St. Clair, St. Clair Co.; Charles S. Hutchins, of Mt. Clerneis, Macomb Co.; Allen S. Pearsall, of Shelby, Macomb County.

Owing to the simple accident that no representative from Oakland County was present at the time the formal organization was made, no one appears in the list from that county; but this will be remedied at the annual meeting.

Our Spiritual and Liberal friends in Eastern Michigan took an especial interest in this meeting as the first of the kind held in that part of the State, and this interest insured for it its gratifying measure of success. The utmost harmony prevailed throughout, and the meeting dispersed with no irritations, heart burnings, or jealousies. The principal speakers in attendance from Michigan were J. H. Burnham, Mrs. L. A. Pearsall, and Mrs. Sarah Graves; and from abroad the popular Spiritual speaker, Cephas B. Lynn, and H. L. Green, Liberal. Our Michigan friends were most happy to greet this well known organizer and Secretary of the New York Freethinkers' Association, and it is to be hoped that many of them will renew his acquaintance at the coming annual gathering of that influential and efficient agency of progress and free thought.

A notable fact of the meeting was an address on Sunday evening, by Mr. Choate, principal of the village schools, in which he placed himself squarely on the Liberal platform. This, for a young man whose position in all likelihood will depend upon men subservient to church influences, is an act of moral courage that is well worthy of imitation. Mr. Predmore, an old and leading citizen of the place, may also be named among the leading Liberals.

The Conference meetings were presided over with dignity and tact by Mrs. Graves. Charles E. Watkins, the well known test and slate writing medium, was present during the entire meeting, and gave the most perfect satisfaction to all who held interviews with him.

The Lapeer Spiritual Choir, led by N. P. Wadsworth, with Mrs. Odell as organist, rendered excellent music, and Miss Palmer, of Borneo, gave some fine vocal improvisations.

Copies of most of the leading Spiritual and Liberal papers were present, and were announced from the rostrum and placed in the hands of Mrs. Lucie E. Owen, of Lapeer, as general agent. Among the literary contributions to the occasion were two very pretty poetical efforts; the first a "Welcome," by Mrs. Owen, the last named; and the other "Destiny," by Mrs. S. C. Allen, of Flint, which I append.

S. B. McCracken.

Detroit, June 21, 1882.

A WELCOME TO ALL.

The great eternal mind and hand
Has formed this beautiful life of land;
The lake so clear, whose bosom mild
Bears precious freight of man and child;
The song of birds, the brilliant flowers
That cheer and grace these lovely bowers,
Give smiling welcome to us all,
Both big and little, great and small.
So welcome we each other, too,
In work for all that's good and true;
And let each one his mite bestow,
To make the common fountain flow;
Thoughts, ideas vary—all have truth,
But not the whole to age or youth;
And as all liberal thinkers know,
Freedom and thought will make us grow.
Then treasure well the better gifts,
And cherish all that man uplifts:
No shall we build a nobler name—
True worth the groundwork and the frame.
May harmony and truth preside,
And angels from the other side
Teach us the further truths they learn
In higher life: these do not spurn
The thoughts they bring to us below,
Which teach us spirit power to know;
And science too goes hand in hand,
Knowledge to spread it throughout the land.
In Spiritualism is combined
Science, art and nature's mind;
The works of mind on man let show
What all combined already do,
And move and move forever on,
Each day's increase from sun to sun.
So welcome, welcome, every one—
Keep working bravely, truly on;
Teachers and learners, each and all,
Let's cheerily work till the angels call,
Angels from the other side
Will guide each bark safe o'er the tide.
The eyes which gather round us now,
Blinding the sight, clouding the brow,
Will surely raise, and we shall see
Why all these things must needful be.
So courage take, ye toiling throng,
Journeying, hurrying, plodding along—
Each one in his allotted way—
To realms of brighter, clearer day.

LUCIE E. OWEN, of Lapeer.

DESTINY.

There is in motive force an element of mind.
That controls the world of matter, philosophers shall find.
Through the realm of cause effects shall ever prove
The majesty of thought, ascending as it moves
The soul of man in destiny to fill,
Through the ages and unfoldment of intellectual force and will.
The thrilling power of force wafted from the spheres,
Moving all the planets, encircling all the years,
Throbbing through immensity the tide waves ebb and flow,
Making sweetest music, wafting grandest thoughts to glow;
Smiling from the blooming flowers, whispering in the trees,
Laughing in the sparkling brooks, floating on the breeze;
Caught from the inner forces, answering soul to soul,
Binding all in unity, a power beyond control;
Flashing from the sun the electric circles bright,
Speeding far to other suns of radiant, clearer light.
The moon's luminous crescent that o'er the darkness rises,
Reflects the hidden current that round life's pathway lies.
Quivering like the stars smiling from the skies,
Is the glorious song Progression, that on its billows rises.
For all in motive force the causes must unfold
The sequence of all nature, the grandeur of a soul.

Mrs. S. C. ALLEN, of Flint.

Camp Meeting in Vermont.

Editor of Mind and Matter:

I am requested by the business managers of our Camp-meeting association to notify the readers of MIND AND MATTER that Vermont is just wheeling into line in the camp-meeting enterprise. The Association was formed last fall and winter, and ground selected upon the shore of Lake Champlain, near the city of Burlington; but during the time required to perfect the organization, it was ascertained that Queen City Park, owned by the C. V. R. Co., and which had already become famous as a popular resort for picnic and excursion parties, could be bought, and it is now the property of the Association.

Queen City Park lies upon the line of the railroad about two miles south of Burlington. There is also a steamboat which plies between Burlington and the Park, the fare for round trip being only ten cents.

The Camp-meeting is to commence August 21st and close September 11th. Able speakers are being secured, to make the meeting as profitable as delightful and interesting. A good choir and band of music will be in attendance.

Men of means who may take an interest in the enterprise, will be glad to know that there are a few shares of stock that can be had, and that each share holder is entitled to a lot for a cottage. Parties wishing to secure lots for tents or cottages may address the chairman of committee on grounds and tents, Dr. B. N. Gould, West Randolph, Vt.

The officers of the Association are as follows:
President—E. A. Smith, M. D., of Brandon.
Secretary—O. G. Bugbee, of East Burnard.
Treasurer—A. F. Hubbard, of Tyson Furnace.
Directors—E. A. Smith, of Brandon.
" Dr. S. N. Gould, of West Randolph.
" A. D. Rood, of Essex Junction.
" L. Webb, of Granville.
" Dr. G. S. Brunson, of St. Albans.
" A. E. Lamb, of West Randolph.
" A. F. Hubbard, of Tyson Furnace.
" Mrs. E. H. Shaw, of Morrisville.
" Mrs. F. E. Bentley, of Jerico.

Further particulars will be given to the public, soon.

Yours for the dissemination of truth,
CHARLES THOMPSON,
St. Albans, Vt.

ADVERTISEMENTS

RHODES' HALL.—Spiritual Headquarters, 506½ Eighth Street. A religious spiritual meeting and circle 2½ p. m., and circle at 7½ p. m.

The Spirit Dedication of the New Office of Mind and Matter.

INVOCATION BY MRS. O. F. SHEPARD.

Dear spirit friends, who have labored so incessantly to sustain our brother in his noble undertaking: our hearts go forth in gratitude for all that you and he have done. We hail with glad rejoicing the rich fruition of this hour of triumph, to which we have so long looked forward. We now feel that nothing can impede the progress of the work, and will labor with new courage, greater hope, and an unshaken trust that the deliverance of woman and the uplifting of the race is near.

Endow her with wisdom and courage to seize the opportunity now being opened to her by the spirit world. Help her to speak the words with which her heart is filled, and which she feels must be spoken. We see how necessary it was that the rubbish of theology should be cleared from woman's path before she could step forward to resurrect the earth from false conditions through the power of inspiration, and we gratefully acknowledge the effective thoroughness with which you and your brave editor have done the work. Reward him by your tender ministrations for all his arduous services. And may this room be hallowed by the enduring peace which only comes when justice is secured to all.

PATRICK HENRY.
(Through Mrs. F.)

LADIES AND GENTLEMEN:—We rake the ashes of 1776 to find if there is one spark remaining, and if so, we will kindle a fire of universal freedom. The rights of individuals have been trampled under foot long enough, and men have sold themselves to a corrupt system, simply through not having the moral courage to expose corruption where they found it. To-day, ladies and gentlemen, in the presence of men of vast intelligence, in spirit life, I say, the laws have been perverted. The masses have sat down at their ease and studied the mysteries of nature; and while they have been thus studying, men's principles have been sold—men's hopes and aspirations for a perfect government have sunk into oblivion. Now, we propose to unfurl the banner of principles, and let the hand of woman take hold and carry it through, to perfect a government like unto which there is nothing in existence. Give me some hope that the errors of the past will be redeemed in the future. No government can prosper or attain to an exalted position, while more than one half its citizens are held in bondage. In years past, men have struggled for the liberation of a few enslaved bodies, while in their own homesteads bright and brilliant souls were held aloof from partaking in the progress of the human race. Let me ask you where bondage naturally originated? How and when did you obtain the first conceptions of right? While yet unconscious of your own existence, guided and controlled by a woman, under unfavorable conditions, you have matured to good and bright intellects. What would have been the result, if woman had been free, and allowed to shape her own destiny and her position in society? You have always held, or at least a majority of you have always held, that woman was not capable of reasoning—of tracing effects to causes. Let me say to you, that all the power you possess of reason and thought—all the thoughts that lead you to discover and uproot error, originated through woman. Now, I do not pretend to say that she places herself beyond her usefulness and power to do good; nor would we wish to elevate her beyond her natural position. We only wish to give conditions that she may bring forth offspring that will glorify the earth. To-day you are making great charges in your battle array. Let me say to you, if you acknowledge the rights of every individual that your government embraces, and give them the chance to develop their minds; you will see extravagance, waste and carelessness disappear. You will see thrift and honor in every person, if you give them but a slight chance. The field is great and the forces are strong, and the hour is coming when past prophecies are to be fulfilled—when the anxiety of millions of suffering human beings will be alleviated. You will see families united in harmonious interchanges; no one will be willing to oppress another—no one will expect to rise to a position of honor and trust through trampling his fellow-beings under foot. Universal justice must, and shall prevail, if it takes the hordes of spirits from every sphere. They will concentrate their forces and accomplish their work, if they battle down every institution in the world. We want an organization. We want not forms and professions, but we do want individuals who possess organizations, or who are capable of doing their duty and acting as the hour may require. Your work is one of honor; your calling, one of usefulness; and many an hour in the past you have almost sunk down broken hearted and discouraged; but there is a power coming to you, friends, that will herald good news—afford you strength and power, and increase until every habitation in the world will rejoice over your ministrations. Greater work, or more joyful work, no human being need ask to accomplish.

JAMES A. GARFIELD, (Through Mrs. L.)

FRIENDS:—I have listened with interest and pleasure to the remarks from our brother, coming as they do from one whom I have met in spirit life. My experience there is limited. A few days ago, I was on the earth plane; but I have seen enough to know that what has been given to you is true, and I feel that if the views of women could be united with the views of men, that one great wrong would be wiped out from the face of the earth, and that is capital punishment. I introduce to you, to-night, a poor creature that has recently come to us under very singular and tragic circumstances. I introduce to you Charles Guiteau; and it may seem singular to you—and not only to you but to the world—to tell you that I was the first one that met him. It was not my life that he wanted—he had nothing against me, poor fellow. He struggled all his life to live down untimely conditions—conditions that were brought upon him without his will. He had not the power to resist temptation; and while he listened to those who had stood at the head of the nation; and who desired so much to stand at the head; while he listened to their conversation and heard them say, "We can never do this—we can never do that—as long as the present man is at the head of the nation." Poor Guiteau took it into his head that he could fix it all right, and in a moment when the darkside of his nature controlled, he took my life—that is he removed my body from your presence. But oh! if you could but know the freedom he gave me—the blessed light that burst upon my

spiritual vision—you would never have hung him. No—never! And let me tell you to-night, my dear friends, that those who took his life will have to account for it—they will have to suffer for it—they will have to make it right within themselves—before they can ever find peace and happiness. Poor Guiteau! he found not his "Lordy" that he sung of on the gallows; but he found sympathizing friends, who had struggled, as he had struggled, on the earth plane and fell and rose again, and fell again and arose, to live out the conditions, not on this plane but in the spiritual world; and they pitied him, and I pitied him; and we took him into better conditions than he could have lived in upon the earth plane. So we have him here to-night. We see him as weak as a child and as humble in spirit. If you could see him to-night as we see him, there would be nothing to hang, but something to lift up, protect and care for. Oh! my brothers, let your voices ring out—do not be afraid to speak—do not rest day or night, until you stop men from murdering men upon the gallows, for it is nothing but murder—calm deliberate murder, by men who are supposed not to be suffering from anti-natal conditions. These have never been tried—these have been raised up, from childhood, under the best conditions, and have been placed before the people to make laws for God. They are not God's laws; and the time will come when there will be no more hanging—no more murdering in that way. A time will come when the criminal will be taken in love, and shown the better way; a place provided and teachers given him to enlighten his poor cramped mind; and little by little he will learn, and little by little he will become a man of learning, and the time will come when you can open the door and let him go out into the world, instead of leaving sin upon your hearts by taking the life you cannot give.

GENERAL ANDREW JACKSON.
(Through Mrs. F.)

I am glad to hear you say that you sympathize with James Garfield in that matter; but while I say I am glad of this, I want to know who murdered him if not the government of the United States? And what constitutes the government of the United States but men? Now, from this hour on, undo the work that has been done. Any man who claims to assist in conducting that government as it is, is a murderer—any man or woman that takes one moment off of their own lives are murderers; and if you would provide ropes to hang all murderers, you would have to provide almost as many ropes as there are individuals. These are not idle words, but the truth. Now let me say to you one thing. The literature of to-day is creating hundreds of murderers—simply because the appetites of people are morbid; and they are always craving some excitement. You give, in your daily papers, every tragedy that occurs, not thinking of the effect it will produce. Hundreds of pregnant women seek for that which will lead their minds away from the monotony of their situation. They take up a paper and read of a terrible tragedy, and it arouses, for a time, a feeling of spirit of revenge; a revenge they feel toward the individual who committed the crime, as though they would be willing to take his life. What effect does this have upon the sensitive innocent unborn being, but to create just what you wish to banish from the world? How, or where, are you to begin? There are millions of avenues open, to reform the world, but I contend that this one matter must be taken seriously into consideration before you can expect to improve the human race. You are dependent, to-day, upon things and surroundings for just what you are. You have acquired knowledge, now, sufficient to go on and do a work—that work is to make men and women their own saviors, for you can never be redeemed through any other power. And I come here to say, that so long as I can find an instrument that is willing to be controlled, I mean to express my thoughts and put them before the people; it matters not whether it is agreeable to them or not. The world has got to learn that if it suffers, it suffers through its own mistakes. No redeemer stands ready to prevent people from taking their own lives if they choose to do so. We dedicate this room to a purpose higher and holier than the anticipation of a Christ—we dedicate this room to all reforms—to all that love the human race—and give it the power to engage the co-operation of all men and women seeking for happiness, and if they fail to find, it is only through ignorance. Ignorance is what I call the devil—but we are putting him under foot.

ANDREW JACKSON.

WASHIE.

(Mrs. L.'s Control.)

Washie wants to ask a question. He has been listening and heard every word that has been said. If the squaws had anything to say about wigwag license, how many wigwags would be licensed to sell fire-water? All that the spirits will give through her lips, will come into discussion. They don't intend the scratchem to go down. It will go up; and when the brave leaves this hunting-ground for another one he is going with flying colors. He is going to put the braves that have their head and shoulders above him in his scratchem. He is going to them on their level, and that scratchem is going to be a source from which all this beautiful new work that is right to be done and is about to be done; and you will see this when twelve moons roll round. And now you Shepard squaw, you tell my medie about the vision you saw.

THOMAS JEFFERSON.
(Through Mrs. H.)

MY FRIENDS:—It is greatly to be rejoiced that I meet you here this evening. With your permission, I will go back to the time when Gen. Roberts stepped into the arena and took up the defence of the poor persecuted mediums. We have been near him from the first. We have stood by and have witnessed the contumely and scorn, and misrepresentation, and every effort to pervert and misconstrue the man and his work. We have seen it come from sources from which we had a right to expect something better. We say here, to-night, that he has stood up with his face to the foe when most men would have fallen. We have labored hard and long to bring power to him, that his hands might be upheld through the storm; and most perfectly has he sustained us. Long after you have gone to spirit life, his labors will be looked back upon as of greater importance than you now look back upon the labors of those men who fought for your national liberties. You are all doing better than you know. To the

casual or superficial observer it would seem, in looking over the field of reform, as though little had been accomplished; and in the especial work of Gen. Roberts, it would seem as though little had been really accomplished. It would seem as though it needed a few more men, and with weapons such as he wields; and yet we tell you, to-night, that the battle that has been fought under this roof will reverberate from people to people. A combination of sin has been formed here in this city. The battle has been fought and won here; and the smoke is rolling up and the result is seen, and the coming year will begin to show you some of the results. For be it known to you, at the time we urged the publication of this paper, a crisis was hanging over you. A power was at the head which was determined to put Spiritualism back into the Church; and all those minds who had been at the front, in the early days of Spiritualism, were the first to be captured. It would seem that they had outlived their usefulness and the love of right to go back to the "flesh pots of Egypt." You can never know, until you come into spirit life, of the terrible danger that rested over the cause of Spiritualism at that time, and it does almost seem foolish to assert that one man rolled back that dark cloud. And yet through him we have done that—mediumship lives, Spiritualism lives to-day, because we found one man who was brave enough, unselfish enough, to stand in the breach. We would not have you think that you were accused of indifference, and that he did not find here and there a friend who understood him and assisted him as best they might. But with few exceptions, he stood alone, forsaken by every one whom he had a right to look to for sympathy. The fact that he has a more comfortable and pleasant place to perform his labor in, as compared with the place he has occupied, is something of a criterion to your minds as to the outlook before him now. It is as much brighter as this, as this room is brighter than the former room. The confusion in that room is thoroughly typical of the condition of things, when he took his pen in hand. The order and cleanliness of this room shows you something of the work that has been accomplished. Order is being brought out of chaos, and the coming year will find the outlook still brighter and himself still stronger. Those who have so bitterly misunderstood him, will come to him and acknowledge it, and learn of him. This room is filled with friends who have watched the cause from its earliest inception, and have strengthened him; and, to-day, they feel that it is meet that this celebration be held, and a mile stone set up with the flag of truth surrounding it and victory inscribed thereon. The time is ripe, and it is a glorious hour to live in. Conditions are being made whereby we can come with power, and such manifestations as will be witnessed next year, and the year after, will set at rest the fact as to whether man lives eternally. And you who live now are not aware of the glorious time this is to live and work in. We are here to-night, filled with joy that so many as are here can come with their souls bright with this truth and this great good out of all this great city. It might be said so few, yet we are glad to meet with this number, who can come together in perfect harmony. It gives us magnetic power that you will leave behind you, to strengthen your brother.

THOMAS JEFFERSON.

The "Benediction of the Angels" from Achsa W. Sprague to Horace M. Richards and repeated by him, as follows, closed the circle:

"When all of life's lessons are ended and done
And you drift from earth's shadows away,
I'll meet you where never a shadow is cast,
In the dawn of Eternity's day.

Like the white feet of the waters,
Softly falling on the shore,
May the angels steps attend you
On your way forever more.

And the great heart of "The Father"
Like the beatings of the sea,
Pulsing forth His ceaseless blessings,
Bless through all eternity."

[These proceedings were entirely impromptu and confined to the few persons who suggested them.—Ed.]

Dr. Sour, Dr. Buck and the Literary Club of Cincinnati.

Editor Mind and Matter:

DEAR SIR:—Would that our editors both for and against mediums, would be a little more moderate and deliberate in pronouncing judgment against others who are supposed to differ from them. I write for Spiritual journals of every kind, and some weeks ago I gave a brief account of a celebrated test seance, given before some members of the Literary Club of Cincinnati, and sent it among other items to the *R.-P. Journal*. It was a simple unvarnished statement of the news, with reference to the matter, and an expression of my satisfaction that Dr. Sour had been able to triumph over some cultured literary and skeptical minds, and not one word did I say with reference to what Dr. Sour or myself thought, with reference to giving seances under these severe test conditions as a general practice. Three times, however, have you spoken reproachfully of my simple report there, as though I really approved of dealing severely with mediums, which is heaven wide from the truth, for I have championed mediums in New York, Boston, Chicago and Cincinnati, and elsewhere, until every one should know what my sentiments are. Of course I am not blind and ready to swallow down every medium in the world, but I know how much mediums have to struggle against, and how constantly the great ignorant world misunderstands them and persecutes them, and I make it a practice to stand up for them whenever I can do so conscientiously. You say: "We are glad to know that Dr. Edwin D. Babbitt was so little informed of the facts connected with the seance given by Dr. Sour in Cincinnati, and the results thereof as the above letter of Dr. Buck makes very plain." But Dr. Edwin D. Babbitt was not misinformed about all the leading vital facts in the matter, but simply had not time or space to give a great number of details. I have sent accounts of this seance to several English and American papers, and Spiritualists should be thankful that I have taken time from my life of many cares to give this triumph of mediumship to the world, while others including Dr. Buck let their pens lie silent. Dr. Buck was the starting point and inspiring influence that brought this seance about and of course can give and has now given a more accurate account of it than any one else would be able to do. But my leading ideas were gained through Dr. Sour himself, who gave an account of the matter before our Spiritual Society, and from one or two others. He stated that fourteen members of the Literary Club of this city constituted the seance—that they

would not permit his wife or other special friends to be present, for fear of collusion, mentioned the strict test conditions, which I have already given, and were so well satisfied with the tests received, as to hand him the \$50.00 which in case of failure Dr. Buck alone was to have paid. Dr. Buck denies that the Literary Club as a body got up this seance and I yield to him, although Dr. Buck himself is a member of this Club, and one of the noblest Romans of them all, and I learn that other members were prominent in the inception of the matter. My leading error was in supposing it to have been held at the rooms of the Club, instead of that of a member of the Club, namely, Prof. Buck himself. But this is not an important matter, as I wished to say that the circle was not held at the residence of Dr. Sour himself, in which case he might have been suspected of having traps prepared beforehand.

I do not intend to glorify my own knowledge, for there is an infinite world beyond me still to be gained and all unknown to me, but when you signify that I am uninformed on spiritual subjects, in the face of the fact that I am the only one that has even attempted to give to the world the exact law of ethereal, chemical, electric, magnetic, luminous, and spiritual forces, although aided by the higher wisdom, the remark does not seem quite just.

E. D. BABBITT, M. D.
200 Main Street, Cincinnati.

P. S.—Will you be kind enough to state that the Institute with which I am connected, is the American Eclectic Medical College, not Electric as your compositor had it.—E. D. B.

[We think our friend, Dr. Babbitt, does us injustice in his supposition that we do not fully recognize his ability, and widely extended usefulness, as an exponent of some of the most subtle and profound departments of psychological, mental and physiological science. If we ever said anything that would bear such an interpretation, we do not now recall it; but unqualifiedly disavow any such meaning in what we may have said. On the other hand we do not regard his version of the Dr. Sour seance, as just to that gentleman. Had he stated the matter as Dr. Buck has done, we would never have criticised the medium's course as we did. The whole matter is now set right to the credit of all, even Dr. Babbitt himself, who we well know had no other object in view, than to make a good point in favor of Spiritualism. The objectionable part of the matter was that it was adapted to justify Bundyism in its treatment of mediums, and prejudice those of the latter who refuse to conform to its dictation. It is perhaps all the better as matters went as they did in the interest of mediumship.]

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others. Yours in the cause of truth and progress.

Dr. J. W. WOODWORTH,
Healing Medium.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.